

son (when an only one, the passage therefore, Gen. 3: 15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זרע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זרע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע זרעוֹת the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; זרע יִשְׂרָאֵל Ps. 22:24. זרע הַמֶּלֶךְ זרע הַמִּמְלָכָה, the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as זרע קִישׁ Isa. 6:13; זרע בְּרוּיִי Isa. 65:23; and in an evil sense, זרע קִרְעִים Isa. 1:4; זרע שָׂשִׁיר Isa. 57:4; comp. Hebr. קִרְעִים, Gr. γέννημα, Matt. 3:17; Germ. Brut, French *race*.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."] זרע

זרע Ch. id. Dan. 2:43.

זרעוֹת וְזֵרְעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. زرع id.).

זרף an unused root. Arab. ذرف to flow, used of water or tears. Comp. זרם. Hence the quadriliteral זרף זרף.

זרק TO SCATTER (a kindred root to זרה, זרע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle, sprengen*), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by אל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, זרקו שִׁבְרָה זָרָה "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. زرق to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

Pual, pass. Nu. 19:13, 20.

[Hence זרק.]

I. זרר an unused root, i. q. Arab. زر to bind together, as with buckles, to buckle; a kindred root to זר No. I, also זרר, צר. Hence the nouns זר, זריר. In Chaldee there occurs זרר to bind, originating in the quadril. זרר.

II. זרר prop. TO SCATTER; like the Arab. زر kindred roots זרה, זרע, זרק. Hence—

POEL זרר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זרר sneezing; see Schult. ad Job. 41:10

זרש ("gold," from the Persian زر gold, with the termination ש), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

זרת f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. זרת, זרת id.), from the root זרה to spread out; whence זר (for זרת); f. זרת, like זרת from זרה, זרת from זרה. ["Also according to the Rabbins זרת is the little finger, for זרת, and hence they derive the meaning of a span, as being terminated by the little finger." Ges. add.]

זתא an unused root, perh. i. q. Aram. זתא=זתא to germinate, whence—

זתוא [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זתם (perhaps i. q. זתם, זתם "olive"), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

זתר (perhaps i. q. זתר "star"), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a *hedge, or fence*, from the root חט, חט to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.

As to the pronunciation of this letter, which is the *harsh*est of the gutturals, it seems anciently to have had, sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ه (Haut) = *hh* and خ, ح (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as *חָלַח* to kill, Arab. رَضَحَ and رَضَخَ, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as *חָלַח*—(1) to be smooth (Arab. حَلَقَ trans. to make smooth or bald, to shave);—(2) to smooth, to form (Arab. حَلَقَ to form, to create); *חָלַל*—(1) to pierce (Arab. حَلَّ),

Conj. I. V.);—(2) to open, to loose (Arab. حَلَّ), comp. the roots *חָבַר*, *חָסַב*, *חָרַם*, *חָרַשׁ*.

It is *interchanged* most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially נ; comp. the roots *חָיַל* and *חָיַל* and *חָבַל*; *חָבַל* and *חָבַל*.

Like א and ה it is sometimes prefixed to trilateral roots, and thus quadrilaterals are formed; see *חָבַח*, *חָבַח*, and *Lehr*g. p. 863.

חָב with suff. *חָבִי* m. *bosom*, *lap*, from the idea of cherishing; see the root *חָבַב*, Job 31:33. (Ch. *חָבַב*, *חָבַב*, *חָבַב* id., Sam. 9:13.)

חָבַה unused in Kal, i. q. *חָבַה* TO HIDE, compare the kindred roots *חָפַה*, *חָפַה*. Arab. خَبَا, Æth. ለገሰ: to hide; also *خَبَا* for *خَبَا* to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid*. Gen. 3:10; Jud. 9:5; Joë 2:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by א Jos. 10:16; 2 Sam. 17:9, and אָל 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like *λανθανειν* with part.) Gen. 31:27, *לָמָּה נִתְבַּחַת לְבָרַח* "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself*, Job 24:4

NIPHAL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc

Derivatives, *חָבַב*, *חָבַב*.

חָבַב TO LOVE, found once Deut. 33:3. Arab. حب I. III. X., Syr. حَب Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence *חָבַב* the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root *חָבַב*. There is a manifest trace of this origin in the Syr. حَب to burn, used of fire; *سَحَابًا* a burning, heat, especially as raised by blowing. Hence, besides *חָבַב* is derived—

חָבַב ("beloved"), [*Hobab*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. *חָבַב*.

חָבַה i. q. *חָבַה* TO HIDE ONESELF. In Kal once imp. *חָבִי* Isa. 26:20.

NIPHAL, inf. *חָבַה* id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, *חָבַב* and the proper names *חָבַב*, *חָבַב* [*חָבַב*].

חָבַלָה f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root *חָבַל* Neh. 1:7.

חָבַר ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Ras el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. خَابَر, comp. *חָבַר*.

חָבַרָה & חָבַרָה (Isaiah 53:5), f. *a stripe or bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root *חָבַר* No. 3, which see.

חָבַט fut. *יִחָבֵט* TO BEAT OUT, OR OFF, with a stick (Arab. حَبَط to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out or thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. حَبَط.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבִיָה ("whom Jehovah hides," i. e. defends), [*Hobaiak*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבִיּוֹן m. *a covering*, Hab. 3:4, from the root *חָבַה*.

I. חבל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND.

(Corresponding is Arab. *حبل*, for which see Kamûs, p. 1219. Kindred roots are *חבל*, *חבל*, also *חבר*, *חבל*, *חבל*. Hence *חבל* a cord. Part. *חבל* properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook *חבלים* Zec. 11:7, 14 (Luth. *ber Stab Besse*), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void

(ver. 14). ["Comp. Arab. *حبل* league, covenant."]]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, *חבל* *עני* *לעני* for *עני* *לעני* "and the garment of the poor (what is on the poor) they take as a pledge;" comp. *על*. Part. pass. *חבול* taken to pledge, Amos 2:8; (compare Arab. *حبل* to make a covenant, *حبل* a covenant, and with Kha *חבל*

debt, usury, see Kamûs, p. 1434, Syr. *سحل*, Chal. *חבול* id.).

[(3) See *חבל* II.]]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence *חבל* a pang, pain.

The derivatives follow, except *חבלות*.

II. חבל [see note at the end of the art.] fut. *יחבל*, *יחבל* i. q. Arab. *حبل*.—(1) to spoil, to corrupt (see PIEL).—(2) to act corruptly, or wickedly. Job 34:31, *לֹא אֶחָבֵל* "I will not act corruptly (any more)," followed by *?* Neh. 1:7. (Arab. *حبل* Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from *חבל*, *חבל* No. I. Perhaps *חבל* to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, *רוּחִי חָבַלָה* "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, *וְחָבַל עַל כַּפְּי־שִׁמְךָ* "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence *חבילה*.

[Note. In Thes. *חבל* is treated as one root; signifying in KAL—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. PUAL, pass. of Piel, No. 2.]]

חבל Ch. PAEL—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חבל Isai. 66:7, usually in the pl. *חבליהם*, const. *יחבליהם* m. pains, pangs, especially of parturient women (see the root in Piel), *ᾠδίνες* (Syr. *سحل* id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, *בְּבִאֲלֵךְ חַבְלִים* "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, *חַבְלֵיהֶם יַשְׁלִיכֶנָּה* properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also *ᾠδίνες* is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]]

חבל m. (once f. Zeph. 2:6), with suff. *חבלי* pl. *חבליהם* const. *חבלי* Ps. 18:5; 116:3, and *חבלי* Joshua 17:5.—(1) a cord, a rope (Arab. *حبل*, Syr. *سحل* Æthiop. *ሐብል*): To this answer Gr. *κάμινος*, French [and English] cable, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, *חבל* *הַכֶּסֶף* "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, *חֶבְלִים* *נָשְׁלִי* "a portion has been allotted to me in a pleasant region." Deut. 32:9, *יַעֲקֹב חֶבֶל נַחֲלָתוֹ* "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4; 13, 14.

הים **חבל** *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. **חבלי מות** *“snares of death, of Hades”* [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs (or sorrows) of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande*, *Stotte* [Engl. *band*]).

[“(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg.”]

חבל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, a.

חבלה f. id. Eze. 18:7.

חבל Ch. *hurt, injury*, Dan. 3:25.

חבל Ch. m. *damage*, Ezr. 4:22.

חבל occurs once, Pro. 23:34. The form implies it to be intensive for **חבל** or **חבל** a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: “thou shalt be as one lying **חבל** *פראש* on the top, i. e. at the end of a rope” (a cable): in the other hemistich there is, “one who lies down in the heart of the sea.” I formerly understood it to mean *a mast*, so called from its ropes (**חבל**), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חבל m. (denom. from **חבל** the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חבצלת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus [“sometimes rose”]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] **ܚܒܨܠܬܐ**, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadrilateral the trilateral **חבצל** a bulb may be traced; while the **ח** is either a guttural sound, such as is also prefixed to other roots (see **חשמיים**, Lehrs. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadrilateral is composed of **חמץ** and **חצל**, and signifies acrid bulbs. [So Ges. in corr.]

חבצניה [*Habaziniah*], pr. n. m. Jer. 35:3. (As an appellative, perhaps “lamp of Jehovah,” from Ch. **בוצינה** lamp and **יה** Jehovah, **ח** being prefixed, see **חבצלת**.)

חבק in Kal only occurring three times, inf. **חבק** Ecc. 3:5, part. **חבק** Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL **חבק** fut. **יחבק** part. **יחבק**—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of **ידים** to *fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חבק m. *a folding of the hands*, as marking the lazy, Pro. 6:10; 24:33.

חבקוק (“embrace,” of the form **חבוק**), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. *Ἀμβακούμ*, according to the form **חבקוק** and *κ* corrupted into *μ*.

חבר properly TO BIND, TO BIND TOGETHER, (kindred to **חבל** No. I.), see Piel. Hence—

(1) to join together, but almost always used intransitively, to be joined together, to adhere (Aram. **ܚܒܪ**, Æth. **ሐብረ**; id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, to be confederate. Gen. 14:3, **כָּל-אַלְהֵי הָעָרִי אֶל-עֶשֶׂק הַשָּׂדִים**, “all these came together as confederates unto the valley of Siddim.” Participle pass. Hos. 4:17, **חֲבֵרִים**, “allied to idols.”

(2) to bind, to fascinate, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *karadēu*, *karádesmuc*; compare Germ. *bannen*=binden, and other words which signify binding, which are applied to incantations; as Æth. **ሐሠረ**; Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) to be marked with stripes, or lines, to be variegated; *gestreift seyn*; Arab. **حبر**, whence **حبرة** a striped garment; pass. **حبر** to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חֲבִירָה a stripe, bruise, and חֲבִירֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) to connect, to join together, Ex. 26:6, etc.

(2) to bring into fellowship, to make an alliance. 2 Ch. 20:36, וַיִּחְבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חִבֵּר, once חִבֵּר (Ps. 94:20).

(1) to be joined together, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, כְּעִיר שֶׁחִבְרָה לָהּ יְהוָה "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) to be associated with, to have fellowship with. Psal. 94:20, הַיִּחְבְּרֵי כִסֵּא הָאוֹר "shall the throne of iniquity have fellowship with thee?"

HIPHAL, to make, or enter into a confederacy. Job 16:4, אֶחְבִּירָה עֲלֵיכֶם בְּמִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. ["To twine, or weave, Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶתְחַבֵּר to join in fellowship, to make a league, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרִית Dan. 11:23.

Derivatives, see Kal No. 3; also see מְחַבְּרֹת, מְחַבְּרָה, pr. n. חֲבֹר, and the words immediately following.

חֲבֵר m. an associate, companion, i. q. חֲבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see פָּרָה.

חֲבֵר m. an associate, a companion, fellow. Cant. 1:7; 8:13; Jud. 20:11, חֲבֵרִים אֶחָד "all associated as one man;" Psal. 119:63; Psal. 45:8, מִחֲבֵרָי "above thy fellows," i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his "brethren" (Heb. 2:11, 12).]

חֲבֵר [pl. with suff. חֲבֵרָיו], m. Ch. id., Dan. 2:13, 17, 18.

חֲבֵר m. —(1) fellowship, association, Hos. 6:9. Pro. 21:9, בֵּית חֲבֵר "a house in common;" Pro. 25:24.

(2) an incantation, a charm, Deu. 18:11. Piel חֲבֵר Isa. 47:9, 12.

(3) [Heber], pr. n. of several men—(a) Gen. 46:17, for which there is חֲבֵר Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֲבֵרֹת f. pl. the variegated spots (of a panther), or rather stripes or streaks (of a leopard), Jer. 13:23. See the root חֲבֵר No. 3.

חֲבֵרָה Ch. f. a companion, fellow, hence another, i. q. רֵעָה Dan. 7:20.

חֲבֵרָה f. fellowship, Job 34:8.

חֲבֵרֹן ("conjunction," "joining"), [Hebron], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת-אַרְבַּע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called خلیل الرحمان, in full خلیل الرحمان (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. 7. Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֲבֵרִי [Heberites], patron. from pr. n. חֲבֵר, Num. 26:45.

חֲבֵרָת f. companion, consort, wife, Nal. 2:14

חֲבֵרָת f. junction, place of union, Ex. 26:4, 10

חֲבֵשׁ fut. יִחְבֹּשׁ once יִחְבֹּשׁ, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, בִּישׁ לְרִאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וְאַחְבַּשְׁתִּי בִישׁ "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(b) to bind up a wound, Job 5:18; Isa. 30:26; followed by ל Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ a healer, physician, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) to saddle a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) to bind fast, to shut up, Job 40:13, חֲבִירָם "shut up their faces in darkness." See PIEL No. 2.

(4) to bind by allegiance, to rule, Job 34:17, הֲיִחְבֹּשׁ שׁוֹנֵא מִשְׁפָּח יִחְבֹּשׁ "shall then he who hateth right be able to govern?" Some here take אֵל in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּדֵי נְהָרוֹת חֲבֵשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Æth. ἄβη: Arabic خبز bread, خبز to bake bread. Hence מַחְבֵּת a cooking pan, and—

חֲבֵתִים m. plur. *things cooked, or baked pastry*, Ch. 9:31; compare מַחְבֵּת.

חָב constr. and followed by ל (Ex. 12:14; Num. 19:12) חָבֵי, with suff. חָבֵי m.

(1) *a festival* (from the root חָבַג, Ex. 10:9; 12:14. חָבֵי חָג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud *kar' éfox*, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."])

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אֶסְרֶיהֶן בְּעֵבְתֵּיהֶן "bind the sacrifice with cords." Ex. 23:18, חֶלֶב חָגִי "the fat of my sacrifice;" Mal. 2:3. Compare מוֹעֵד 2 Ch. 30:22.

חָבָה i. q. חָבָה (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָבַג No. 3.

חָבַב an unused root. Arab. حَبَب to hide, to veil. Hence—

חָבַב m.—(1) *a locust*, winged and ediole (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חֲרַבָּה which may signify *a leaper*, compare Arab. حَرَجَل; and from חֲרַב then might come the trilateral חָבַב; comp. حَرَجَل, "הָבַל"]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חֲבָבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [א']; Neh. 7:48.

חָבַג (kindred to the root חָבַג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac

ܚܒܐ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָבָה fear. Hence are derived חָבָה, חָבָה, and the proper names חָבִית, חָבִיָּה, חָבִי, חָבִיָּה.

חָבָה an unused root, i. q. Arabic حَبَّأ to take refuge with some one, whence—

חָבָהִים m. pl. *places of refuge in the rocks* [perhaps dwellings carved in the rocks], Cant. 2:14;

Obad. 3; Jer. 49:16. (Arabic مَحْجَا a refuge, an asylum. Syr. ܚܒܐ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חָבָה [of the form חָבָה, m., pr. verbal adj. from the root חָבַג—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חָבָה "girded with a girdle", compare 2 Ki. 3:21.

חָבָה f. *a girdle*, 2 Sam. 18:11 (from the root חָבַג), *an apron*, Gen. 3:7.

חָבַי ("festive," from חָבַי with the termination י i. q. חָבַי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαιος Hag. 1:1.

חָבַי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָבַי] ibid.

חָבַיָּה ("festival of Jehovah"), [*Haggiyah*], pr. n. m., 1 Ch. 6:15.

חָבַיָּת ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָבַל an unused root. Arabic حَبَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָבַלָּה (which see), by omitting ה. Hence—

חָבַלָּה ("a partridge"), like Arab. حَبَل, Syr. ܚܒܠ, [*Hoglah*], pr. n. fem., Num. 26:33; 27:11; 36:11.

חָגַר fut. יִחְגֹּר. TO GIRD. ["Cognate roots, Arab. حَجَرَ to restrain. Syr. حَجَرَ to lame."] Construed variously—(a) with an acc. of the member girded, 1 Ki. 4:29; 9:1; also with בְּ before that *with* which *one* is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. חָגַר אֶת-הַתְּהַרְבָּ "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4; Jer. 49:3. Part. act. 2 Kings 3:21, חָגֵר, כָּל חָגֵר "of all that were girded with a girdle," i.e. who bare arms. Part. pass. חָגוּר אֶפְרוֹד 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, חָגוּרָה "girded with sackcloth;" sometimes used elliptically Joel 1:13, חָגְרוּ "gird yourselves (with sackcloth)." 2 Sa. 21:16, וְהָיָה חָגוּר חֶרֶב "he being girded with a new (sword)." Metaph. Ps. 65:13, וְיִלְּחוּ הַהִלִּים בְּשִׂמְחָה "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with בְּ of the girdle *with* which, Lev. 8:7; 16:4.—(d) absol. *to gird oneself*, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, וַיִּחְגְּרוּ בְּמַסְקוֹתָם "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, חָגוּר, חָגוּרָה, חָגוּרָה.

חָרָה m. חָרָה f. Ch. *one*, for the Heb. חָרָה, the א being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, חָרָה "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. חָרָה is used for the ordinal number, especially in the enumeration of years; שָׁנַת חָרָה לְכָשׁ Germ. das Jahr Eins des Syrus, Ezr. 5:13; 6:3; Dan. 7:1.—(c) חָרָה prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, חָרָה שֶׁבַע עָלָי "seven-fold more than" (in the same manner as the Syr. سبعة).—(d) חָרָה like as one, *at once*, i.e. *together* (Heb. כְּאַחַד), Dan. 2:35.

I. חָרָה fem. חָרָה (from the root חָרַר, *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. חָרָה i.q. Ch. חָרָה, Heb. חָרָה *one*, Eze. 33:30.

חָרַר [future יִחְרַר]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. حَاد fut. I. Kindred roots, חָרַר, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, ὀξύς, Lat. acer, Syr. حَاد. Hab. 1:8. Comp. חָרַר.

HIPHIL, *to sharpen*. Pro. 27:17, חָרַר בְּבִרְיָה אֶת-פְּנֵי יָחִיד "as iron is sharpened on iron, so a man sharpens the face of another." יָחִיד is fut. A. Kal for יָחִיד, יָחִיד fut. Hiphil, formed in the Chaldee manner for יָחִיד, יָחִיד, like יָחִיד Num. 30:3, אֶחָד Eze. 39:7. See Lehg. § 38, 1; 103, note 14.

HOPHAL הִיחָר *to be sharpened*, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, חָרָה No. I, חָרָה, pr. n. חָרָה.

חָרָה ("sharpness"), [Hadaḏ], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חָרָה is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָרַח fut. apoc. יִחְרַח. TO BE GLAD. (Syriac حَام, חָרַח id. In the western languages there accord with this, γαθίω, γαθίω, to rejoice.) Ex. 18:9. Job 3:6, אַל יִחְרַח בְּיָמַי שָׁנָה "let it not rejoice amongst the days of the year."

PIEL, *to make glad*, Ps. 21:7.

Derivatives, חָרַח, חָרַח, pr. n. חָרַח.

חָרַר (from the root חָרַר, *sharp*, and perhaps as a subst. *sharpness*, a *point*, Job 41:22, חָרַר חָרַר *sharpnesses of a potsherd, sharp potsherds*, used of the scales of a crocodile; comp. ἄλιαν. Hist. Anim. x. 24.

חָרַח f. *joy, gladness*, 1 Ch. 16:27; Neh. 8:10; from the root חָרַח. In the Chaldee portion of the Scripture, Ezr. 6:16.

חָרַר ("sharp"), [Hadiḏ], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; Adḏá, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חָרַר Ch. pl. *breast*; Heb. חָרָה Dan. 2:32. (In the Targums the sing. חָרָה occurs.)

חָרַל & חָרַל fut. יִחְרַל.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خَذَلَ id.; also, *to forsake, to leave*, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word חָרַל, which have the meaning of being pendulous and flaccid.)

Constr.—(a) with a gerund following, Gen. 11:8, וַיִּחְדְּלוּ לְבְנוֹת הָעִיר “and they left off to build the city.” Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חָדְלוּ הָרָע “cease to do evil;” and with a verbal noun, Job 3:17, חֲדָלוּ רָעוּ “they cease to trouble.”—(b) absol. to cease (from labour). 1 Sa. 2:5, רָעָבִים חָדְלוּ “the hungry have left off (working);” also, to rest, Job 14:6. Jud. 5:6, “the highways rested,” were void of travellers.—(c) absol. i. q. to cease to be, to come to an end. Ex. 9:34, “the hail and the thunder ceased;” verse 29, 33; Isa. 24:8; also, to fail, to be wanting. Deu. 15:11, “the poor shall not fail.” Job 14:7.

(2) to cease or desist from any thing, followed by לִפְנֵי before an inf. 1 Ki. 15:21; hence, to beware of doing anything, Ex. 23:5 [“as to this passage see under עָוָב”]; to give anything up, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to leave, to let alone, Ex. 14:12; Job 7:16; 10:20; and followed by לִפְנֵי Isa. 2:22, חָדְלוּ לְבָרִים “cease ye from man,” let man go, let go your vain confidence in men. 2 Ch. 35:21, חָדַל לְדָאֵלֵהֶם “forbear from God,” i. e. do not oppose him any more.

(3) to leave something undone, not to do something, to forbear doing something; עָוָב lassen, unterlassen. 1 Ki. 22:6, 15, הֲגַלְדָּם ... אִם נִחַלְדָּם “shall we go ... or shall we not go?” gehen wir ... oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חָרַל m. verbal adj.—(1) ceasing to be something, frail, Ps. 39:5.

(2) forbearing to do something, Eze. 3:27.

(3) intrans. made destitute, forsaken (compare Arab. مَجْدُول id.). Isa. 53:3, חָרַל אֲנִישִׁים “forsaken by men;” compare Job 19:14.

חָרַל m. Hades, prop. the place of rest, Isa. 38:11. See the root חָרַל No. 1, b; comp. חֲרִיבָה. [If this be the import of this word, the whole verse must be construed thus: “I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades.”]

חָרַל (“rest”) [“for חֲרִיבָה ‘rest of God’”], Hadlar], pr. n. m. 2 Ch. 28:12.

חָרַק an unused root, i. q. חָצַק to prick, to sting; to which חָצַק to be sour, e. g. as vinegar,

and حَقَق to be sharp-sighted, arc. kindred words Hence—

חָרַק Mic. 7:4, and חָרַק Prov. 15:19, a kind of thorn. Arab. حرق melongena spinosa, see Abulfadli ap. Celsius in Hierob. ii. page 40, seq.

חֲדָקָל [Hiddekel], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramaeans חֲדָקָל, Arabic دَجَلَة, Zend. Teger, Pehlev. Tegera; whence both the Greek name Tigris, and the Aramaean and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חֲשִׁמִּים and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: Teger having a similar meaning.]

חָרַר i. q. Syr. حَرَر to surround, to enclose; and in an evil sense, to besiege. (This root belongs to the same family as חָצַר and חָרַר, which see. The Arabic حدر a curtain, and حدر to be hid behind a curtain; also, Aeth. ረረ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חָרַב הַחֲרִיבָה לָהֶם “the sword which besieges them (on every side),” besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Aeth.). The ancient versions have “a sword frightening them,” as though it were the same as חָרַח. Hence—

חָרַר const. חָרַר with suff. חָרִיר, plur. חָרִירִים const. חָרִיר m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4.

(Arab. حدر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare חֲרִיבָה the curtain of a tent, and Syr. حَرَا a tent.)

(2) metaph. חָרִירִיתָן Job 9:9, the chambers of the south, the most remote southern regions, comp. חֲרִיבָה the innermost parts of the breast, Pro. 18:8; 26:22. חֲרִירִיתָן “the chambers of death,” i. e. of Hades.

חָדָר Hadar, pr. n., Gen. 25:15.]

חָרַר (“dwelling,” from חָרַר and חָרַר formative,

as in חדר, [Hadrach], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חדש unused in Kal, TO BE NEW. Arab. حدث to be new, recent. IV. to produce something new; but Conj. III. IV. also to *polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as חרץ, חרש, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חרש.

PIEL to *renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially to *repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to *renew oneself*, Ps. 103:5. Hence—

חדש f. חדשה adj. *new*, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deut. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to ישן), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; “new gods,” i.e. such as had not been previously worshipped, Deut. 32:17. חדשה “something new,” Isa. 43:19, plur. Isa. 42:9. As to חגוד חדשה 2 Sa. 21:16, see חגוד.

חדש m. [suff. חדשו, plur. חדשים] the new moon, the day of the new moon, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, חדש בחדש “on the third calends” (the third new moon), i.e. the first of the third lunar month. Hos. 5:7, חדש יאכלם ותש “now shall a new moon devour them,” i.e. they shall be destroyed at the time of the new moon.

(2) a lunar month, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חדש ימים the period of a month (see ימים). Gen. 29:14; Nu. 11:20, 21.

(3) [Hodesh], pr. n. f., 1 Ch. 8:9.

חדש metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[חדשה Hadasha, pr. n. of a place, Josh. 15:37.]

חדל Chald. to be new, i. q. חדש. Hence—

חדת Chald. adj. *new*, Ezr. 6:4 Syr. سَاجِد

חור see חור.

חוב TO BE, OR TO BE MADE, LIABLE TO PENALTY

like Syr. حَب, Arab. حَاب, used of a debt (Eze. 18 7), and of an offence.

PIEL חַיב to *make* some one *liable to penalty*, Dan. 1:10. Hence—

חוב m. a debt, Eze. 18:7.

חובה (“a hiding place”), [Hobah], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Xωβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חוג TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. حَوَّ to go in a circle, حَوَّ a circle. Kindred roots are חָגַג and חָג). Hence מחוגה and—

חוג m. a circle, sphere, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חור —(1) properly i. q. Arab حَار Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חִירָה an enigma, a parable, which is joined to this verb, and then it signifies—

(2) to *propose an enigma*, Jud. 14:12, seq.; to *set forth a parable* Eze. 17:2. Compare חִירָה and חִירָה and Gr. ἐμπελεῖν αἰνίγματα, Aesch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חִירָה may not be used for חִירָה and signify a smart saying; for חור may be a denominative derived from it.) Hence חִירָה, חִירָה.

חור a root unused in Kal.—(1) properly to *BREATHE* (see with regard to this power in the syllable חור, אור, אור, אור, comp. חור). Hence—

(2) to *live*, i. q. חִירָה, compare the noun חִירָה.

PIEL חִירָה prop. to *breathe out*, hence to *declare*, to *show*, a word used in poetry instead of the prosaic חִירָה

(Chald. and Syr. حَوَّ, Arabic transp. حَوَّ, like حَوَّ Arab. حَوَّ). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives חִירָה, חִירָה, חִירָה.

חור Chald. nct used in Kal.

PAEL **חָרַה** i. q. Hebr. **חָרַה** to shew, to declare, Dan. 2:11; followed by ל of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. **חֲרֹה**, fut. **יִחְרֹה** id.; followed by ל Dan. 2:16, 27, acc. 2:6, 9.

Derivative **חֲרִי**.

חַיָּה i. q. **חַיָּה** (from the root **חָיָה** = **חַיָּה**, comp. **חַיָּה** and **חַיָּה**), f.

(1) life. Hence [*Eve*], pr. n. of the first woman, as being the mother of all living (**אִמֵּי כָל חַיָּה**), Gen. 3:20; 4:1. LXX. *Eva* (comp. **חַיָּה**, *Evaïos*). Vulg. *Heva*.

(2) i. q. **חַיָּה** No. 2, Arab. **حَي** a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. *Wohnen*, *Wohnleben*"], (as on the contrary **אֶהָל**, properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. **حَوِي** to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חָרַח an unused root, whence **חָרַח** which see.

חָרַי ("prophet"), pr. n. m. 2 Ch. 33:19.

חֹרֶה m.—(1) [In Thes. this noun is rightly referred to the root **חָרַח**] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. **חֹרִים** Cant. 2:2; and with ו moveable, **חֹרִים** 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. **חָרַח** a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words **سوسا**, **خوس**, *prunus spinosa*, and also there are in Hebrew the cognate words **חָרַח** and **חָרַי**. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs **עָלָה**, sometimes **עָלָה** and **לָהּ**, comp. **חָרַח** a brother, see *Lehrg.* p. 608.)

חָרַח Chald. TO SEW, TO SEW TOGETHER, Syriac **ܫܪܚܐ**, Arab. **خاط** Med. Ye id.

APHEL, to repair a wall, Ezr. 4:12; comp. **חָרַח**. Hence—

חֹרֶם m.—(1) a thread, a line, Judges 16:12. Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, **חֹרֶם וְעַד שֶׁרֶךְ נֶעַל**, "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin *neque hilum* (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for *neque filum*, whence *nihil*. A similar proverb is used in Arabic **لا نتيلا**, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חִיָּי (perh. "belonging to a village," from **חָיָה** = **חַיָּה** No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. *Evaïos*), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חַוִּילָה [*Havilah*], pr. n. —(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the *Χαυλοραῖοι* of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (*Arabia* p. 348) mentions Chawila as a town or district (**حويله**) *Havilah*.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in *Æthiopia*. I now consider that the *Avalitæ* are to be understood, who inhabit the shore of the Sinus Avalitis (now *Zeila*) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of **חַוִּילָה** **زَيْلَة** = *Zeila*.

(3) The first *Havilah* (No. 1) enables us I believe to discover the situation of the land of *Havilah* (**חַוִּילָה**), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since *Havilah* also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See *Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70*. Some erroneously understood it to mean *Chwala* on the Caspian sea, which in Russian is called *Chwalinskoje More*.

חָוִל & **חָוִלָה** fut. **יִחָוֵל** and **יִחָוֵלָה**, apoc. **יִחָוֵל** (*Psalm* 97:4), **יִחָוֵל** (1 Sam. 31:3), **יִחָוֵל** (Jer. 51:29), imp.

חול Micah 4:10, and חיל Ps. 96:9, prop. to TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round.* (Arabic *حَال*)

Med. Waw to be changed, to be turned, *حول* round about, *حول* a year, *حول* full of turns, wily.

Kindred words are *אל* to return, to turn oneself round, *עאל* to turn away, and in Hebrew, *אול*, Gr. *ελέω, ειλύω, ἄλλω*. Hence, with Vav hardened as it were into Beth, has sprung *חבל* No. 1.) Hence—

(1) *to dance* in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun *חול*.

(2) *to be twisted, to be hurled* on or against something (*geschwungen, geschleubert werden*), properly used of a sword, Hos. 11:6; of a whirlwind, followed by *על* Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, *יחול על ראש יואב* “let (the murder of Abner) be hurled (fall) upon the head of Joab,” etc. Lament. 4:6, *לא חלו בידים* “no (human) hands were hurled (put) upon her.” It is more frequently used thus in

the Targums, see Buxtorf, p. 719. (Arab. *حَال* to leap on a horse, *فاح* auf's Pferd schwingen. IV. to rush upon with a scourge, followed by *علي* and *ب*.)

(3) *to twist oneself* in pain, *to writhe, to be in pain* (comp. *חבל* No. 1), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by *?* to mourn on account of any thing, Mic. 1:12; hence—

(4) *to bring forth*, Isa. 54:1.

(5) *to tremble*, probably from the leaping and palpitation of the heart (comp. *חיל* No. 2), “[from the trembling of a parturient woman].” Deu. 2:25; Joel 2:6, followed by *מן* of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) *to be strong or firm*; verbs that have the signification of binding or twisting, are applied to strength; see *חזק, חזק, חזק*. (Arab. *حَال* Med. Waw id. Aram. Pael *חיל* to make firm. *Æth. ሥላ፡* whence *חיל* strength). Psal. 10:5, *יחילו דרכיו* “his ways are firm,” i.e. his affairs go on prosperously; Job 20:21, *לא יחיל טובו* “his welfare shall not endure.”

(7) *to wait, to stay, to delay*, i. q. *חל*. Gen. 8:10; Jud. 3:25.

HIPHAL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. *יחיל* pass. of Kal No. 4, *to be born*, Isa. 66:8.

PILEL *חולל*—(1) i. q. Kal No. 1, *to dance in a circle*, Jud. 21:23.

(2) i. q. Kal No. 4, *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form* Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, *to tremble*, Job 26:5.

(4) i. q. Kal No. 7, *to wait for*, Job 35:14.

PULAL *חולל* to be born, to be brought forth, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL *התחולל*—(1) *to twist oneself, to hurl oneself*, i. e. to rush violently; i. q. Kal No. 2, Jer 23:19.

(2) *to writhe with pain*, Job 15:20.

(3) *to wait for*, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL *התחולל* to be grieved, Est. 4:4.

Derivatives [*חולל*], *חיל*, *חיל*, *חל*, *חלון*, *חיל*, *חילה*, *חלון*, *חילה*, *חלון*, *חילה*.

חול m. sand (Syr. *سلا*), either so called from the idea of rolling and sliding (q. d. *Gerölle*), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. *The sand of the sea* (*חול הים*), poet. *ימים* (*חול*) is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3. —Job 29:18, in this passage the Hebrew interpreters understand *the phoenix* to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read *חול* [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חול (“circle”), [*Hul*], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of *Hûleh* (ارض الحولة *Ard-El-Hûleh*), near the sources of the Jordan.

חור an unused root; *to be black*, properly to be burned or scorched; comp. the cognate *חם*, Arab. *حمر*.

חם to be black. Hence—

חור adj. *black*, Gen. 30:32, seq.

חומה f. a wall, from the root *חקה* to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally *the wall of a town*, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. *חומות* walls, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, “I make thee this day a fortified city..... and brazen walls,” although in the same phrase, Jer. 15:20. the singular is used.

From the pl. is formed the dual **חומתים** *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence **בין החומתים** between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrs. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

חום fut. **חום**, **חום**, 1 pers. **חום**—(1) TO PITY, TO HAVE COMPASSION on any one; followed by **על** Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, **חום** **על** **העשין** "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by **על** Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. **ܫܡܥ**, seq. **ܫܡܥ** id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the eye than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. **רָחַם**, **רָחַם**: pining away, also to the eyes, see **רָחַם**). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsehen*, *Nachsehen*, *durch die Finger sehen*. Thus Deut. 7:16, **לֹא-תִחַם עֵינֶיךָ** "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, **עֵינֶיךָ אֶל-תִּחַם עָלֶיךָ** "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, **וְיָחַם עֵינִי** "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom i. p. 542, l. 14).

חור m. *the shore*, as being washed by the sea; from the root **חָרַף** No. II. to rub off, to wipe off, to wash; whence Arab. **حَرَفَ**, **حَرَفَ** the coasts and shore of the sea. Of the same origin are **سَاحِل** and **سَاحِل** the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חופים (perhaps "inhabitant of the shore," from **חָרַף**), [Hupham], pr. n. m. of a son of Benjamin, Nu. 26:39; for which **חָרַף** is found, Gen. 46:21; whence patron. **חופים** Nu. loc. cit.

חור an unused root. Syr. **ܫܝ** Pael **ܫܝ** to in-

close, to surround; comp. **حَاطَ**, **حَاطَ** to surround. Hence **חור** a wall, and—

חור m. properly a wall; hence especially *the outside* (of a house), and thus **חור** **בית** within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. **חור** Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. **ܫܝ**), whence there are opposed to each other **חור** **חור** Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. **חור** born abroad, i.e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deut. 23:13. So also with **חור** **חור** without, on the outside, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. **חור** **חור**, Jud. 19:25; Neh. 13:8 (prop. into the street), and **חור** Gen. 15:5. With prepositions—(a) **חור** without (in the open place), Gen. 9:22.—(b) **חור** poet. id. Psal. 41:7, and **חור** 2 Chr. 32:5.—(c) **חור** without, on the outside, as opposed to **בית** within, Gen. 6:14. **חור** id. Eze. 41:25.—(d) **חור** without (in a state of rest, as opposed to motion), e.g. **חור** without (or outside the city), Gen. 19:16; 24:11. **חור** Ezekiel 40:40, 44.—(e) **חור** without (after verbs of motion), Nu. 5:3, 4, **חור** "without the camp," Deut. 23:11; Lev. 4:12. Metaph. —(f) **חור** besides, Eccl. 2:25. (So Ch. **חור**, Syr., Sam. and Zab. **ܫܝ**.) Hence **חור**.

[**חור** an unused root, i. q. Arab. **حَاطَ** to surround, to embrace. It seems to have sprung from **חור**, the **ח** being softened. Hence **חור** (כ) and **חור**.]

חור (1 or 2) i. q. **חור** bosom, Ps. 74:11 כתיב.

[**חור** pr. n. 1 Ch. 6:60, see **חור**.]

חור fut. **חור** TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. **ܫܝ** id.; Arab. with Waw quiescent, **حَارَ** to be bleached (of a garment). Hence **חור**, **חור** No. I, and **חור**, **חור**.

[“(2) figuratively, *to be splendid, noble*, i. q. **חור** No. 2. See traces of this signification in **חור**.” Thes.]

חור an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

ives חור, חור No. II, a hole, a cavern, and the proper names חור, חור; compare some of the derivatives of the root ^sחר, as ^sחר foramen ani, ^sחר the mouth of a river, bay of the sea. Kindred roots are ^sחר and ^sחר; whence ^sחר, ^sחר, ^sחר a cavern.

I. חור & חור m. *white and fine linen*, from the root חור. LXX. βύσσος. Est. 1:6; 8:15.

II. חור m.—(1) i. q. חור No. II, a hole, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. *Loch*), Isa. 42:22. Root חור No. II.

(2) [Hur], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חור i. q. חור No. I, *white linen*. Pl. חורי (poet. for חורים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. ^sحرير white silk, Æthiopic ሐረር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חור.

II. חור m.—(1) a hole, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) a cavern, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חורים *free-born, nobles*, see חור.

חור m. Ch. *white*, Dan. 7:9, from the root חור.

חורי see חור.

חורי (perhaps "linen-worker," from חור No. I, like Arabic ^sحريرى Hariri), [Hur], pr. n. m. 1 Ch. 5:14.

חורי (id. Chald.), [Hur], see חור.

חור (perhaps "noble," "free-born," from חור with the termination חור, Huram, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חור 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek *Εἰρωμος*, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חור 1 Ki. 7:40; חור 2 Ch. loc. cit. כתיב חור 1 Ki. 7:40; חור 2 Chr. 2:12 and חור 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חור [Hauran], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanea, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. *Αὐρανίτις*, *Ἀρανίτις*; Arabic ^sحوران.

It undoubtedly takes its name from the number of its caverns (חור), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חור [“Once חור Ps. 71:12 (כ).”]—(1) TO MAKE HASTE (Arab. ^sحاش Med. Ye, to flee with alarm. This root is onomatopoeitic, as though imitating the sound of very hasty motion; like the German *husten*, transit. *hastet*; also, *hasten*, *hast*

hasten. Kindred roots are, Arab. ^sحرز to move, to agitate, to excite to speed, *hifzen*, *hifzen*; id. ^sحرز; ^sحرز to agitate; intrans. to be swift; ^sحشى to fear; Heb.

חור to flee, to flee for refuge; ^sעז, ^sעז, ^sעז, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.

—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, ^sעזרתי חור, “make haste for my help.” Ps. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, ^sאלהים חור, “O God, make haste unto me.” Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, ^sעבר חור, “on account of my hasting within me,” i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, ^sמי יאכל ומי יחוש, “who eats, who makes haste?” i.e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

^sחור and ^sחור to feel, to perceive; ^sחור a passion of the mind; ^sחור lust; Arabic ^sحس to feel

whence ^sحس and the kindred word ^sحاشة; Æthiop. ሐዋ: sense, feeling.)

HIPHIL—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חָשַׁה and the following proper names.

חֹשֶׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שִׁיחָה, patron. חֹשֶׁה־יְהוָה 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חֹשֶׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חֹשִׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שִׁיחָה.—(2) 1 Ch. 7:12 [חֹשִׁים].—(3) 1 Ch. 8:8, 11.

חֹשֶׁם ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֹשֶׁם, Gen. 36:34, 35."

חֹרַת a spurious root introduced by some on account of the form חֹרַתִּי Hab. 2:17, which is, however, for חֹרַת from חָרַת.

חֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خَاتَم and خَاتَم.

(2) [*Hotam*], pr. n. masc.—(a) 1 Chr. 7:39.—(b) 11:44.

חֹזֵא pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. חֹזֵא בֵּית ה' the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חֹזֵה fut. יִחְזֶה apoc. יִחְזֶה Micah 4:11; in pause חֹזֵה Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (חֹזֵה, חֹזֵה, חֹזֵה), for the Hebrew חָזָה. In Hebrew this root is principally poetical, like Germ. *schauen*, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

know Him as propitious, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵה חֶזְיוֹן "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵה חֶזְיוֹן "they have seen vain things," Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵה חֶזְיוֹן לְךָ "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by בְּ *to look upon, to contemplate, anschauen*, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. בְּ letter B, 4., Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11).

(4) *to choose* for oneself, חֹזֵה *auswählen*, Ex. 18:21 Isa. 57:8; compare לֹחֵז Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵה, חֹזֵה, חֹזֵה, and the proper names חֹזֵה, חֹזֵה, חֹזֵה. [חֹזֵה, חֹזֵה, חֹזֵה.]

חֹזֵה & חֹזֵה Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵה חֶזְיוֹן "one sevenfold (more) than (ever was) seen." Inf. חֹזֵה Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חֹזֵה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵה 9:20, 21. (Chald. in plur. חֹזֵה which see).

חֹזֵה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נָבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רִאָּה Isa. 28:7), and abstr."] i. q. חֹזֵה No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision, hence a covenant*"].

חֹזֵה (perhaps for חֹזֵה "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

חֹזֵה emph. חֹזֵה, suff. חֹזֵה, plur. חֹזֵה Chald. m.—(1) *a vision, something seen, paraisia*, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܚܙܢ.)

חזן m. (from the root **חנה**).—(1) *a divine vision* [*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *δραμα*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חזות f. *vision, revelation*, 2 Ch. 9:29; from the root **חנה**.

חזות Chald. *view, prospect, sight*, Dan. 4:8, 17.

חזות f. (with Kametz impure), from the root **חנה**.—(1) *appearance, aspect*, especially of something grand or handsome, (compare *פראזה*). Dan. 8:5, **חזות** *a conspicuous or great horn*, verse 8, **חזות** *and there arose four conspicuous (horns).* For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare **חנה** verse 15); 29:11.

חנן an unused root. Arab. **حز** to pierce through, e.g. with an arrow, **حز** to cut into, to perforate, to wound. A kindred root is **חצץ**. Hence **חנין**.

חזיהל ("the vision of God;" ["seen by God"]), [Hazel], pr. n. m., 1 Ch. 23:9.

חזיה ("whom Jehovah watches over"), [Hazaiah], pr. n. m., Neh. 11:5.

חזיון ("vision"), [Hezion], pr. n. m., 1 Kings 15:18.

חזיון m. constr. **חזיונות** pl.—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. **חזיון** Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to **חזיון** (whence LXX. *Σιών*), or to **חזיה**, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חזיון or **חזיון** m. (from the root **חנה**), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully **חזיון** lightning of thunders, Job 28:26; 38:25.

חזיר m. *hog, swine*, Levit. 11:7. Syr. ܚܙܝܪ, Arab. **خنزير** with the insertion of Nun, id., whence the verb **خزر** to have narrow (piglike) eyes, seems to be derived.

חזיר ("swine"), [Hezer], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חזק fut. **יחזק**.—(1) TO TIE FAST, TO BIND bonds strongly. (Arab. **حزق** and **حزف** id., Syr. **ܚܙܩ** gird. Of the same stock are the Hebrew **חזק** and Gr. **ισχυω**, **ισχύς**, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, **יחזק** *and his head held (stuck) fast in the terebinth.* So **חזק** to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by **ל** with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots **חבל**, **חזק**, **חזק**, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by **על** *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by **על** id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression **יחזק** **בדעת** (Gr. **ισχυω**) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root **חזק**).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13

(4) *to be urgent upon any one, to be pressing*; followed by חזק Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חזק—(1) causat. of Kal No. 1, *to bind a girdle on to some one, to gird him*; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by חזק 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16.—(b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חזקו יְהוָה to strengthen one's own hands, to take courage, Neh. 2:18.—(c) *to aid or assist any one*, 2 Ch. 29:34. Eze. 6:22; 1:6, “and all their neighbours חזקו בְּכֶל־כֶּסֶף strengthened them with vessels of silver,” i. e. gave to them, etc.—(d) in a bad sense, with the addition of חזק *to harden the heart, to make obstinate*, Ex. 4:21. חזקו לבו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חזקו לְמֹאד דָּבָר רָע “they are obstinate in doing wickedly.”

HITHPAEL חזק—(1) *to bind fast to anything*, hence *to join to*, in the expression חזקו יְהוָה to join one's hand to something, i. e. *to take hold of it* (compare Gr. *ἵσχω*, to hold). Gen. 21:18, חזקו יְהוָה בְּיָדְךָ, “join thy hand to him,” i. e. take hold of him. Elsewhere without חזק, followed by חזק of the person or thing, *to take hold of, to seize, to catch any one, or any thing* (comp. Gr. *ἵσχω* τινος), Ex. 4:4; Deu. 22:25; 25:11; also followed by חזק 2 Sam. 15:5; על Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חזקו יְהוָה “pain has taken hold of thee,” and in the same sense [or rather with the figure inverted], Jer. 49:24, חזקו רָשָׁע “she has taken hold of terror.” (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. חזקו Job 18:20; 21:6.) But *to take hold of any one* is often—(a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(b) *to receive, to take in, to hold, as a vessel*, 2 Ch. 4:5.—(c) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast to any thing*, e. g. justice, innocence, Job 2:3, 9; 27:6; followed by חזק of pers., Neh. 10:30.

(3) *to make strong or firm*, hence—(a) *to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) *to strengthen [persons]*, Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forza*), 2 Ch. 26:8; Dan. 11:32.—(c) *to aid, assist*, followed by חזק Levit. 25:35; compare חזקו a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by חזק against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by חזק and עז 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חזקה, חזקתא, חזקה, חזקה]—

חזק m. verbal adj.—(1) *firm, in a bad sense hardened*. Eze. 3:9, חזקתא חזקתא “hardened of forehead or heart,” i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, חזק יבוא “he will come as a mighty one,” see חזק No. 17.

חזק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חזק with suff. חזקו *strength*, in the sense of help, Ps. 18:2.

חזק m. *strength*, Ex. 13:3, 14, 16; Am. 6:13.

חזקה properly inf. of the verb חזק—(1) חזקהו 2 Ch. 12:1; 26:16, “in his being strong,” when he had become strong.

(2) Isa. 8:11, חזקהו יְהוָה “in the hand (of God) being strong,” i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, חזקהו בְּעֶשְׂרֵי “in his being strong in his riches,” i. e. confiding in them.

חזקה f.—(1) *might, violence*. חזקהו by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair of a house*, 2 Ki. 12:13; compare the verb, PIEL No. 2.

חזקו (“strong”), [Hezeki], pr. n. m. 1 Chron. 8:17.

חזקהו & חזקהו (“the might of Jehovah,” i. e. given by Jehovah; like the Germ. *Gottkraft*). [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. *Ἐζεκίας*, Lat. *Ezechias*, borne—(1) by a king of Judah 728—699 B. C., 2 Ki. 18:1, 10; also called חזקיהו

and יְחִזְקִיָּהוּ for יְחִזְקִיָּהוּ, in the manner of derivatives of the future (like יְחִזְקִיָּהוּ for יְחִזְקִיָּהוּ), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חָזַר see חָזַר [“an unused root, Ch. and Syr. חָזַר, to return, to go round, to roll, Arab. خَرَجَ to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence חָזַר, and the proper names חָזַר and חָזַר.]

חָרָה with suff. חָרָה pl. חָרָה (with Dagesh forte implied, see Lehrs. § 38:1), properly a *thorn*, i. q. חָרָה which see. Hence—

(1) a *ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חָרָה No. 2).

(2) a *hook* or *clasp*, to fasten together the garments of women (compare *épinglé*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called חָרָה, see Bochart, Hieroz. i. p. 764. [Root חָרָה.]

חָרָה i. q. חָרָה, pl. Eze. 29:4, where חָרָה is חָרָה.

חָטָא fut. חָטָא.—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to make a false step, to stumble (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehl(schießen)*, *fehl(treten)*. (The same origin is found in

Arab. خَطَى to miss the mark, opposite to صَاب to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek ἀμαρτάνω, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of חָטָא to hit upon, to find, German treffen. Prov. 8:36, חָטָא חָטָא “he who wanders from me, injures his own soul.” Opposed to חָטָא verse 35. Job 5:24, “thou numberest thy flock, חָטָא and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ጥፋላ; not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to *sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by ? of the person *against* whom one sins, whence חָטָא Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ? of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by ? Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, חָטָא חָטָא “that which he hath sinned (taken sinfully) from the holy things.”

(3) to *become liable to a penalty or forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חָטָא חָטָא “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back וְחָטָאִי וְחָטָאִי I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL חָטָא—(1) to *bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to *offer for sin*. Levit. 6:19, חָטָא חָטָא “he who offers it” (the sin offering). Levit. 9:15, וְיִחָטָא “and offered it as a sin-offering.”

(3) to *expiate, to cleanse* by a sacred ceremony, i. q. חָטָא, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by ? Ex. 29:36.

HIPHIIL חָטָא—(1) i. q. Kal No. 1, to *miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to *lead into sin, to seduce* some one to sin, Ex. 23:33. 1 Ki. 15:26, וְיִחָטָא חָטָא “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to *cause to be accused of sin*, Deu. 24:4, Ecc. 5:5; also”] i. q. חָטָא to *declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal to *miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to *purify oneself*, Nu. 19:12, seq. 31:30.

The derived nouns follow immediately after.

חָטָא m. with suff. חָטָא plur. חָטָא const. חָטָא (which is from the form חָטָא).

[1] *sin, fault*, Lev. 19:17; 22:9. חָטָא חָטָא to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“2] *penalty of sin*, hence *calamity*, Lament. 3:39.” Thes.]

חָטָא m. [pl. חָטָא, suff. חָטָא], (with Kametz impure)—(1) a *sinner* [in an emphatic sense], Gen. 13:13.

(a) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאָה f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."]]

חַטָּאָה — (1) f. of the word **חַטָּן** *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. **חַטָּאָה** — (a) *sin*, Ex. 34:7. — (b) *penalty of sin* (like **חַטָּאָה** No. 3), Isa. 5:18.

חַטָּאָה Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק').

חַטָּאת constr. **חַטָּאות** plur. **חַטָּאות** f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from **זָבִיחַ** see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב — (1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic

حَطَب hewn timber, حָطَب to go for timber. A kindred root is חָצַב to cut stones; also קָצַב and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare חָבַר No. 3. Arabic حָطַב *to be striped, to be variegated*, used of a garment. Hence [part. pass.] pl. f. **חָטְבוֹת** striped tapestry, Pro. 7:16. Syr. **حُصْبَحَا** a variegated vest, properly striped. The same signification is found in the cognate root **حَطَب**, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

חָטְבוֹת part. pass. f. pl. of the preceding verb.]

חִטָּה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression **חִטָּה חֶלֶב** Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so **חִלְבֵּי חִטָּה** fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, *μυελὸν ἀνδρῶν*; it is also called **חֶלֶב חִטָּים** Ps. 147:14.

Plural **חִטָּים** grains of wheat (the sing. is fourfold applied to one grain, **חִטָּה**, Mishn. Chelaim i. §9), **דִּישׁ חִטָּים** Jer. 12:13; **קִצִּיר חִטָּים** Gen. 30:14; **דִּישׁ חִטָּים** 1 Ch. 21:20; **בֵּר חִטָּים** 2 Ch. 27:5. By a Chaldaism **חִטָּין** Eze. 4:9.

In the cognate languages it is ^سخَطَّ, ^سخَطَّة Chald. **חִטָּין**, and some on this account regard **חִטָּה** to *season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be **חַט**. [In Thes. it is put under **חִטָּה**, where it seems to belong.] The Gr. *σῖτος*, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma*, wheat, so called from its yellow colour. Pers. **گندم**."]]

חַטָּוֶשֶׁת (prob. "*assembled*," from the root **חָטַשׁ**), [*Hattush*], pr. n. m. — (1) 1 Chr. 3:22; Ezr. 8:2. — (2) Neh. 3:10. — (3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. **حَطَّ** *to dig, to explore*. Arabic **حَطَّ** to engrave, to write. Hence pr. n. **חַטִּיטָא**.

חִטִּי m. Chald. *sin*, suff. **חִטִּי** Dan. 4:24, from the root **חָטַט** i. q. Hebr. **חָטַט**.

["**חַטָּאָה** Chald. f. *a sacrifice for sin*, Ezr. 6:17 (כ')."]]

חַטִּיטָא ("digging," "exploring"), [*Hatita*], pr. n. m., Ezr. 2:42; Neh. 7:45; see **חָטַט**.

חִטִּיל ("waving"), [*Hattil*], pr. n. m., Ezr. 2:57; Neh. 7:59. Root **חָטַל**.

חַטִּיפָא ("seized," "caught"), [*Hatipha*], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. **حَطَلَ** to be pendulous, to be loose; kindred to **חָטַר**. Hence pr. n. **חִטִּיל**.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic **حَطَمَ**, whence **حِطَام**

a muzzle. Cognate roots are **חָטַם**, **חָטַם**, also **חָטַם**, comp. my remarks on the signification of the syllables **חָטַם**, **חָטַם**, p. ccm.) Of a kindred power to this root are *domare*, *dämmen*, *zudämmen*, *zähmen*. Metaph. Isa. 48:9, **אֶחָטַם-לִּי** "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חטף f. **חטף** i. q. **חטף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܚܬܦ**, Arab. **خطف** id.) Hence pr. n. **חטפא**.

חטר an unused root. Arab. **خطر** (kindred to the roots **חטל**, **خطل**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **ללף** page cc) to shake, or brandish, a rod or spear (*schwanken*), to wag, as a tail (*wedeln*); see Alb. Schultens, *Hamasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חטר m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab **خضر** a branch, Syr. **ܚܬܪܐ** a staff, or rod. Sam. **ܚܬܪܐ**, **ܚ** and **ח** being interchanged.)

חטש, an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr. n. **חטוש**.

[**חטת** see **חטאת**.]

חיה constr. **חיה** fem. **חיה**, pl. **חיות** fem. **חיות** (from the root **חיה**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חיה** **אביך** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **חיה** "every living thing;" Gen. 3:20; 8:21. **חיה** **העולם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חיה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חיה** 2 Sa. 2:27; poet. **חיה** Job 27:2, and **חיה** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but the King is **חיה**]. **חיות** "those who are alive," i. e. men. Ecc. 6:8, **חיות** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to **חיה** (איש חיל קרי). Compare **חיה**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חיה** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, **αναγεννέων** *ἐνταυτοῦ* (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الميت** dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sa. 25:6, "and say ye thus, **חיה** to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. **חיה** by the life of Pharaoh, Gen. 42:15, 16; **חיה** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חיה** (see letter A, 1); whence **חיה** 1 Sa. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חיים**, once **חיים** Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. **חיים** the breath of life, Gen. 6:17, **חיים** the tree of life, i. e. of life of long duration, **θεοεὐλογίου** or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance, bios*, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܚܬܪܐ** Luke 19:9, for the Greek *σωτηρία*), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חיים** the way of welfare, Pro. 2:19; 5:6.

חיה Ch. emph. st. **חיה**, pl. **חיות**.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. **חיות** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חיה (perhaps for **חיה** "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חידה f. (from the root **חיד**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חידה**. In proposing enigmas, the verb commonly used is **חיד** which see; in solving them, **חיד** Jud. 14:14.

(3) i. q. **חידה** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle*, a *vision*, Num. 12:8.

חיה inf. absol. **חיה** Eze. 18:9, and **חיה** 3:21; 18:28; constr. with suff. **חיות** Josh. 5:8; with prefix **חיה** Eze. 33:12; imp. with prefix **חיה** Gen. 20:7; pl. **חיות** 42:18; fut. **חיה** apoc. **חיה**.

(1) TO LIVE, a word of very frequent use. Arabic **حي**, which form is also found in Hebrew, see **חיה**.

Æth. **ሕይወት**: Syr. **ܚܝܐ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **חיה**); and the more ancient form of this root is

חיה, which see. The same original idea is found in the Greek ζάω, ζῶω, cognate to which is αἶω, ἄνωμι, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dashtu*, to live; Greek βίβω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with ל of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by על , to live upon any thing, compare על No. 1, a, letter γ . Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְחִי הַמֶּלֶךְ “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְחִי לְבַבְךָ “let your heart live,” i. e. let it flourish, or be glad, Psalm 22:27; 59:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase נִפְשִׁי נִחְיֶה “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חיה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחִי דָּבָר “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i. e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חיה נֶפֶשׁ id. 1 Ki. 20:31; Psa. 22:30; $\text{וַיַּרְעַח הַיָּהּ לְרַעַת}$ to preserve seed, Gen. 7:3; $\text{וַיִּרְעַח הַיָּהּ לְרַעַת}$ to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 1:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, $\text{וְיִחְיֶה אֶת־הָאֲבָנִים}$ “will they call the stones to life?” So Syr. ܢܝܫܐ to raise up ruins.

HIPHL חיה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 8:19, 20; with the addition of וַיִּחְיֶה Gen. 19:19;

to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by וַיִּחְיֶה Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence $\text{וַיִּחְיֶה הַיָּהּ}$ [and the pr. n. $\text{וַיִּחְיֶה הַיָּהּ}$].

$\text{וַיִּחְיֶה הַיָּהּ}$ & $\text{וַיִּחְיֶה הַיָּהּ}$ Chald. id. Dan. 2:4, “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, $\text{וַיִּחְיֶה הַיָּהּ}$ $\text{וַיִּחְיֶה הַיָּהּ}$ 1 Ki. 1:31.

APHEL part. $\text{וַיִּחְיֶה הַיָּהּ}$ preserving alive; comp. Syr.

ܢܝܫܐ Dan. 5:19.

$\text{וַיִּחְיֶה הַיָּהּ}$ adj., pl. f. $\text{וַיִּחְיֶה הַיָּהּ}$ lively, strong, robust, Ex. 1:19; see $\text{וַיִּחְיֶה הַיָּהּ}$ No. 2.

$\text{וַיִּחְיֶה הַיָּהּ}$ f. constr. $\text{וַיִּחְיֶה הַיָּהּ}$ and poet. $\text{וַיִּחְיֶה הַיָּהּ}$ with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2.] Lehrs. § 127, 3); fem. of the adjective $\text{וַיִּחְיֶה הַיָּהּ}$ living, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; $\text{וַיִּחְיֶה הַיָּהּ}$ a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. $\text{וַיִּחְיֶה הַיָּהּ}$ Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. $\text{וַיִּחְיֶה הַיָּהּ}$ all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle ($\text{וַיִּחְיֶה הַיָּהּ}$), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed $\text{וַיִּחְיֶה הַיָּהּ}$ Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8;

and $\text{וַיִּחְיֶה הַיָּהּ}$ Eze. 14:15; 34:25. Arabic حيّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. $\text{וַיִּחְיֶה הַיָּהּ}$ No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), $\text{וַיִּחְיֶה הַיָּהּ}$, specially for men.

(3) as a subst. *life*, only in poetry, i. q. $\text{וַיִּחְיֶה הַיָּהּ}$ Job 33:18, 22, 28; Ps. 143:3. So in the expression $\text{וַיִּחְיֶה הַיָּהּ}$ with art. $\text{וַיִּחְיֶה הַיָּהּ}$ animal of life, i. e. a living creature, see $\text{וַיִּחְיֶה הַיָּהּ}$ No. 4. The term *life* is also applied to *vigour, strength*. Isaiah 57:10, $\text{וַיִּחְיֶה הַיָּהּ}$ “thor (yet) findest the life of thy hand,” i. e. vigour in thy hand. Hence—

(4) i. q. $\text{וַיִּחְיֶה הַיָּהּ}$ No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:30). $\text{וַיִּחְיֶה הַיָּהּ}$ Job 38:39, i. q. $\text{וַיִּחְיֶה הַיָּהּ}$ to fill the soul, i. e. to satisfy. Poetically $\text{וַיִּחְיֶה הַיָּהּ}$ is also used for *the*

soul, desire, will, like חַשׁ No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אֶל-תַּחַן "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חַיָּא emphat. חַיָּא, חַיָּא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into י.

חַיָּית f. *life*, 2 Sa. 20:3.

חַיָּי i. q. חַיָּה to LIVE, but with the middle radical doubled, like the Arab. حى. To this belongs 3 Pret. חַיָּי, Gen. 5:5, וְאָדָם אָמַר כָּל-יְמֵי אָדָם אֲשֶׁר-חַיָּי "all the days of Adam which he lived;" 3:22, וְאָכַל חַיָּי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַיָּי is an adjective, as חַיָּי אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַיָּה, חַיָּית.

חַיָּל see חַלָּ.

חַיָּל m. constr. חַיָּל, with suff. חַיָּלִים pl. (see חַלָּ No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיָּלָהּ to *show oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host*, Ex. 14:28. חַיָּלֵי הַחַיָּל leader of the army, 2 Sa. 24:2. חַיָּלֵי אֲנָשִׁים soldiers, Deut. 3:18; 1 Sa. 14:52; Ps. 110:3, חַיָּלֵי "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence *wealth, riches*, Gen. 34:29; Job 30:15. חַיָּלָהּ to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Prov. 31:29.

(4) *virtue, uprightness, integrity*, also *fitness*. חַיָּלֵי אֲנָשִׁים men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיָּלָהּ a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיָּלָהּ an honest, or upright man, 1 Ki. 1:52.

(5) *the strength of a tree*, spoken poetically of its fruits, Joel 2:22; compare חַיָּל Job 31:39.

חַיָּל m. Chald.—(1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיָּל & חַלָּ m. properly i. q. חַיָּל, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַלָּ Obad. 20; also Ps. 10:10, according to חַיָּל, where חַיָּלֵי-קָצִים

may be rendered the host of the afflicted; but it is preferable to follow חַיָּל, see חַיָּלָהּ.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. ἀποτειχισμα, περίτειχος. Vulg. *antemurale*. (In the Talmud חַיָּל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיָּל m. & חַיָּלָהּ f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Ex. 15:14; see חַלָּ No. 3, 5.

חַיָּלָהּ Ps. 48:14, according to the common reading, i. q. חַיָּל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חַיָּלָהּ, from the word חַיָּל; and it is preferable to take it thus.

חַיָּלָם [Helam], 2 Sam. 10:16, and חַיָּלָם verse 17, pr. n. of a town near the Euphrates; the scene of a battle of David with Hadadezer.

חַיָּל [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חַלָּ, Josh. 21:15.]

חַיָּן m. Job 41:4, i. q. חַיָּן *grace, beauty*, whence חַיָּן "the beauty of his structure." The form imitates the Chaldee, in which חַיָּן, חַיָּן are i. q. Heb. חַיָּן, like חַיָּן for חַיָּן. ["Comp. חַיָּן the name of the letter, for חַיָּן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity*, is only used in speaking of time.

חַיָּן m. a wall, Eze. 13:10. Arab. حَائِط id., see the root חַוָּן.

חַיָּוִן m. חַיָּוִן f. (adj. from the word חַוָּן), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיָּוִן *without, on the outside*, 1 Ki. 6:29, 30.

חַיָּק an unused root. Arabic حَاق Med. Ye, to SURROUND, kindred to חַוָּן, חַוָּן which see. Hence properly חַיָּק. [In Thes. this root is omitted, and חַוָּן is inserted; see that root in this Lexicon.]

חַיָּק rarely חַק Prov. 17:23, with suff. חַיָּקִי Psalm 35:13, and חַקִּי Job 19:27, m. ["the bosom, i. e. the breast with the arms so called from embracing. see the root חַקָּן"].

(1) *bosom of a garment*, Prov. 16:33; שֶׁחַר בִּחְמָק "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare*, *expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֵיק to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵיק is "to lie in a consort's bosom," 1 Ki. 1:3; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשְׁתְּ חֵיקְךָ the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁלַם אֶל חֵיק Jer. 32:18; הָשִׁיב אֶל חֵיק פ' Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere בְּרֹאשׁ הָשִׁיב Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Wiener is altogether wrong in taking this expression to signify full measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي خَوْرِد to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the breast for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. קָרַב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35: *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], vr. n. m. Gen. 38:1, 12.

[חִירָהם & חִירָם see חִירָם]

חִישׁ i. q. חָשׂ [which see] TO MAKE HASTE, imp. חִישָׁה Ps. 11:12, כְּחִישׁ. Hence—

חִישׁ adv. *speedily*, Ps. 90:10.

חֶךְ with suff. חֶכִּי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like מִלְּחֶימִים. (Arab.

حَنْكٌ the palate and the lower part of the mouth answering to it, beak, Syr. سَنَدٌ palate. Root חֶךְ No. 1.) Whence Job 20:13, בְּחֶךְ חִכִּי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, פִּי אֶמְצָא "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חֶךְ. —Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَكَا to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חָקָה Isa. 30:18, followed by ל. Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and ל, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַכֵּה יְהוָה לְחַנּוּקָךְ "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חָכִי Hos. 6:9. ["In the parallel member is יָרִים *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رَام, i. q. ὀρέγεσθαι." Ges. add.]

חָקָה a hook, fem. from חָק, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חֶכִּילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חֲכִים Chald. adj. *wise*, Daniel 2:21; specially a *magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by

Schultens on Prov. 23:29. الْحَكْلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكْلَةُ that which is foreign in speech (difficult to be understood), حَكْل followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكِلٌ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjecture]

rally, is the meaning given in another copy; ⁶⁶الحسن. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חכלי, and חכליה are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). ["*To be dark, black, kindred to חכל, and used in the derivatives of the dark flashing eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see חכלי. —(b) in a bad sense, and referring to the fierceness arising from intoxication, Prov. 23:29; see חכליה.*" Ges. add.].

חכליה ("whom Jehovah disturbs" ["dark"]), [Hachaliah], pr. n. m. Neh. 10:2.

חכלי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: ["*dark, dark-flashing, spoken of the eye*"], Gen. 49:12, חכלי עיניו "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. ["*Dark eyes are here contrasted with white teeth. Aquila well, καράκοι, satiated with colour, dark; LXX. χαροποι, Peshito shining, flashing, a word applied only to the eyes.*" Ges. add.].

חכללות f. *a darkening, or bedimming*, of the eyes arising from drunkenness ["*dark-flashing of the eyes, fierceness*"]. Prov. 23:29.

חכם fut. יִחְכֵּם TO BE WISE, TO BECOME WISE. (Arab. ⁶⁶حكم to judge, hence to rule, ⁶⁶حكم judgment, ⁶⁶حكم and ⁶⁶حاكم a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root ⁶⁶פָּקַד.) Prov. 6:6; 23:19; Ecc. 3:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, *to make wise, to teach wisdom*, Job 35:11; Ps. 105:22.

PUAL part. *made wise, learned*, Prov. 30:24; ⁶⁶חכם an enchanter, Ps. 58:6.

HITHPAEL i. q. Piel Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by ל to deceive, Ex. 1:10. (Compare the Greek σοφία, cunning.)

The derived nouns all follow [except חכמים, and pr. n. מתחכמי].

חכם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) *skilful in any art*, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חכם לב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, εἰδυῖαι πανίδες). Jer. 10:9, חכמה "the work of skilful artificers." Jer. 9:16, חכמות "mourning women) skilful" (sc. חכמה) of lamentation.

(2) *wise, i. e. intelligent* (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to לבו Deu. locc. cit. opp. to חסיד ibid.; חכיל Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; *wise from experience of life, and skilful with regard to affairs both human* (Prov. 1:6; Eccl. 12:11) and *divine* (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חכמים); *endued with ability to judge* (1 Ki. 2:9); hence *subtle or crafty*, Job 5:13; *strong and steadfast in mind*, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often חכם לב Pro. 16:23, and חכמים 11:29; 16:21. Plur. חכמים wise men, magicians, Gen. 41:8.

חֲכָמָה f.—(1) *skill of an artificer, dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חֲכָמָה Ch. id. Dan. 2:20.

חֲכָמָנִי ("wise"), [Hachmoni, Hachmonite], pr. n. m. 1 Ch. 11:11; 27:32.

חֲכָמוֹת f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמָה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חֲכָמוֹת id. with sing. Pro. 14:1.

חָל see חֵל.

חָל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָל PIEL No. 4.

חָלָה (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. حَلَّ to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once חָלָה 2 Ch. 16:12. Hence חָלָה.

חָלָה f.—(1) *rust of a copper pot*, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [Helah], pr. n. 1 Ch. 4:5, 7.

חָלָה see חֵל.

חָלָב an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλείφω; Lat. lippus.) Hence pr. n. חָלָב, and the words which immediately follow.

חָלָב m. with art. חָלָב, const. חָלָב (as if from חָלָב), with suffix חָלָבִי milk, whilst fresh, differing from

חָלָבִי, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase וְיָבִישׁ חָלָב וְיָבִישׁ אֶרֶץ, see under the root וָבִישׁ. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَب, حَلِيب id.; whence חָלָב to milk; Æth. ስጢ-ጥጥ milk.)

חָלָב & **חָלָב** (Isa. 34:6) with suff. חָלָבִי pl. חָלָבִים const. חָלָבִי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31. 35; metaph.—(a) *the best or most excellent of any kind*. חָלָב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלָב חֶשֶׁה Ps. 81:17; חָלָב חֶשֶׁה Psa. 147:14, fat of wheat, and חָלָב פְּלִיּוֹת חֶשֶׁה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχὺς, Lat. pinguis, for foolish, stupid. Some have compared

חָלָב pericardium, but that also seems to be so called from fatness, although under the root חָלָב there are in Arabic all kinds of other things.

(2) [Heleb], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלָב, and 27:15 חָלָבִי.

חָלָבָה ("fatness," i. e. a fertile region), [Helbah], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלָבִי.]

חָלָבֹן ("fat," i. e. fertile), [Helbon], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Καλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

חָלָבָנָה f. galbanum, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. حَلْحَل gum. Comp. Celsii Hierob., t. i. p. 267.

חָלָה an unused root.—(I) i. q. Syr. حَلَّ to dig, whence חָלָה.—(II) Arabic حَلَّ to continue, to be lasting, to be always enduring. Hence חָלָה. [Is

Flas. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "to be smooth, slippery."]

חלד m. — (1) *duration, or time of life* ["life, as passing away quickly."], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, time (like עולם). (2) *the world* (compare עולם). Ps. 49:2; 17:14, מְחַלְדֵּי מַחֲלֵי "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חלד m. *a mole* ["weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. حَلَد to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולדה"], Lev. 11:29. (Syr. حَلَد, Arabic حلد, كلد a mole). See Bochart, Hieroz. t.i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חלדה ("a mole?" ["weasel"]), [Huldah], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חלד ("worldly," "terrestrial" ["vital"]), [Heldai], pr. n. m. — (1) see חלג. — (2) Zec. 6:10; for which verse 14, there is חלם ("a dream").

חלה properly, to be rubbed (compare חלל), hence — (1) TO BE POLISHED, SMOOTH, whence חלל, חללה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. حَلَب to be sweet, pleasant (properly smooth), Pael to adorn, حَلَب sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.: Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חלה חלי, like the Greek νοεῖν νόσον, 2 Ki. 13:14. חלה את רגליו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, חולה חולד, a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:19, 15, חולה חולה sick with love, Cant. 8:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by על, 1 Sa. 22:8. (Corresponding is Ἀἰθίοψ ἄλφ: to be careful or solicitous, for the Gr. μεμενῆν, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, נִחַל — (1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be or become sick*, Dan. 8:27. Part. f. נִחַל c.g. נִחַל a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:18, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by על, Am. 6:6.

PIEL, חָלָה — (1) *to stroke, to smooth* any one's face, from the primary idea of the roots חָלָה and חָלָה, i.e. that of rubbing, rubbing away, comp. Gr. κηλῶ, to soothe, to caress. It is always fully expressed, חָלָה חָלָה to stroke some one's face — (a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts." — (b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict with sickness*. Deut. 29:21; Psal. 77:11, חָלָה חָלָה "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHAL, pret. חָלָה (Syriac form for חָלָה), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king חָלָה חָלָה חָלָה the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL. — (1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add חָלָה]; those which have the idea of *sickness* are חָלָה, חָלָה, חָלָה, חָלָה [and some proper names].

חלה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חָלָה No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חלום pl. חֲלוֹמוֹת m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. ח. Root חָלָה.

חלון comm. (Josh. 2:18; Eze. 41:16), pl. חֲלוֹנוֹת Joel 2:9; and חלון — Eze. 40:16, *a window*, so called from being perforated, see the root חָלָה. חָלָה חָלָה through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["חָלָה" ("strong"), pr. n. of a man, Num. 1:9; 2:7.]

חלון [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חיל, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חרן.

חלוף m. *that which is left behind* (when one dies). Pro. 31:8, בְּנֵי חֲלוּף “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חלה No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

חלשה f. *slaughter* [“properly a prostrating of men”], from the root חלש.

חלה [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακηνή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חלה.

חלהל [*Halhul*], pr. n. Josh. 15:58, now called Hāhāl, حلكول, Rob. i. 319.]

חלהלה f. (from the root חול Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חלט a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּסְתְּרוּ וַיַּחֲלֹטוּ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחֲלֹטוּ is for וַיַּחֲלִיטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حلط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Cort i. q. Arab. حلط, حلط to be quick and hasty in any thing.] LXX. ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. *rapuerunt verbum ex ore ejus*: (חלט for חלץ).

חלי m. pl. חֲלִיִּים (Lehg. p. 575) *a necklace, a neck chain*, so called from being polished, see חלץ No. 1. Pro. 25:12; Cant. 7:2. (Arab. حلي).

(2) *Hali*, pr. n. Josh. 19:25.]

חלי in pause חלי with suff. חֲלִי pl. חֲלִיִּים m.

(1) *disease* (from the root חלה Nc. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חֲלִי for חלי.

(3) *an evil, a calamity*, ein uebel, Ecc. 6:2.

חליה f. of the word חלי *a necklace*, Hos. 2:15, from the root חלה No. 1.

חליל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חלל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, ח, and Hiphil No. 3), and neut. *any thing profane*, whence with ח parag. חלילה, חלילה (Milél) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חולין לך, an exclamation of abhorrence. 1 Sa. 20:2, חלילה לא תמות “far be it! thou shalt not die,” comp. 1 Sa. 2:30. It is used—(a) חלילה לי followed by לך with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by עִי with a future. Job 27:5; 1 Sa. 14:45; (without לך) 2 Sa. 20:20. To both of these expressions there is sometimes added מִיָּהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see כן 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חלילה לנו מקנוי למרד בַּיהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

חליפה f. (from the root חלה) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִיפוֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד-בּוֹא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in Orcus being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפוֹת וְצָבָא עָשִׂי by ἑ δὲ δυνάμεις: “changes and hosts are against me”

i. e. hoste fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חליצה f. spoils, as taken from a man slain [in battle], 2 Sa. 1:21; Jud. 14:19; from the root חלץ.

חלך an unused root. Arab. **حلك** to be black, metaph. to be wretched, unfortunate, like **حمر** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חך**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חָמָם**.) Hence—

חלכה (for **חלקה**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חלכה** ver. 14, pl. **חלכאים** ver. 10 **כחיה**, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חלכה** "thy host (O God)," and **חל באים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חלל—(1) TO PERFORATE, PIERCE THROUGH (Arab. **خل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חלל**, **חליל**, **חלה**, **חלון**, **חלצה**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλαω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חלל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."]]

PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חלל הַקֹּדֶשׁ** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חלל קִרְיָתוֹ** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חלל** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:25; Jer. 31:5; hence **חלילה**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חליל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. b, Eze. 36:23.

POAL **חלל** to wound, to pierce through. Isa. 51:9, **חלל דְּרָגוֹן** "who pierced through the dragon" (meaning Egypt). Pass. **חולל** wounded, Isa. 53:5. LXX. *ἐρπαυμαρισθη*.

NIPHAL **חלל** (for **חלל**) inf. **חלל** (like **הָסַם**) fut. **חלל**, **חלל**, pass. of Piel No. 3. b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **חלל**—(1) to loose, to set free. Hosea 8:10, **וַיַּחֲלִי מַעֲשֵׂה מִשְׁאֵה קִלְקִלָּה** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3. b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **פתח** Arab. to open, to begin. Syr. **ܡܠܐ** to loose, to open, to begin. German **eröffnen**. It stands with an inf. followed by **ל** Gen. 10:8; without **ל** Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וַיַּחֲלֵל קִישׁ**. 1 Sam. 3:12, **וַיַּחֲלֵל וַיִּכְלֶה** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיַּחֲלֵל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חל**, **חלה**, **חליל**, **חלון**, **חלצה**, **חלצה** and —

חלל masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חלל חרב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חללי רעב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חללה** (standing in connection with **זִנְיָה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חלם fut. **יחלם**—(1) Arabic **حلم** Conj. I. V. to BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskie. pag. 140 (cogn. **חלב**, **حلب**). Hence once Job 39:4, **חלם**

become strong or robust (Syr. Pe. and Ethpe. *to become sound or strong*).

(2) *to dream* (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. *حلم* Eth. *ḥāḥ*; Syr. *ܚܡܐ*, Gen. 37:5, seq.; 42:9; Isa. 29:8. *חלום* a dreamer of dreams, i. q. *חלם*, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

НПНН—(1) *to cause to recover*, Isa. 38:16.—
(2) *to cause to dream*, Jer. 29:8.

Derivatives, הָלַם, הִלְמוּ, הִלְמוּ [also הָלַם and patron. הִלְמוּ].

חלם m.—(1) emph. חלם Chald. *a dream*, Dan.
2:4, seq.; 4:2, seq.

(2) [*Helem*], pr. n. see חֶלֶם No. 2.

חֲלָמוֹת fem. ἀπαλ λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be *some article of food which is unsavoury or insipid*. In order to shew the true signification, we must have recourse to its etymology. חֲלָמוֹת then (of the form חֲלָמוֹת) from חָלַם properly is *dreaminess, dreams*, hence *fatuity* (comp. Eccl. 5:2, 6), *a foolish matter*, which may be applied to tasteless food, just as vice versâ *insipidity* is transferred from food to discourse; compare μῦρος, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it ܡܠܚܚܐ; for this word, closely resembling the Hebrew word in question, denotes *the purslain*, a kind of herb, the insipid taste of which has become proverbial in Arabic (أحمق من).

more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (*μωρόν λάχανον*, *βλίτον*, whence *βλίτων*, *βλίτης*, *βλιτομάμας*, Arist. Nub. 997, of a foolish man), and Latin (*bliteus*, Plaut. Trucul. iv. 4, 1) whence it is called *foolish herb*, *القلة الحماة* which very word the Arabic translator of Job used for the Syr. *ܡܕܥܬܐ*. The Talmudic word *חלמית* may be compared with this which is used of herbs in general, Chila'im viii. § 8. *רִיר קְלִמָּה* in Job loc. cit. properly *the slime of purslain*, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called *Kohle-Brühe*. The Jewish interpreters and the Targums make חֲלָמִית *Chalmit* be the same as חֲלָמָן *Chalman* the yolk of an egg (from the root חָלַם = חָלַב No. 1), and the *slime of the yolk of an egg* they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חֲלָמִישׁ m. quadrilit. FLINT, hard stone, Job
28:9; Ps. 114:8; more fully **חֲלָמִישׁ צֶהַר** Deu. 8:15;

32:13. (In Arabic حُنُوسٌ, not حُنُوسٌ pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with ח, see חלל, חלה, חלק, compare *glaber*, *gladius*, Germ. *glatt*. A kindred word is Gr. *χάλις*, *silex*).

חָלַף fut. חֲלֹף poet. for עָבַר ["*to slip, to glide*, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חָלַב also חָלַר, חָלַט. Gr. ἀλείφω; and so Germ. schlüpfen, Eng. *to slip*, with the sibilant prefixed"]. — (1) TO PASS BY, Job 4:15: 9:26; Cant. 2:11; hence *to pass on*, 1 Sam. 10:3: *to perish, to come to nothing*, Isa. 2:18; *to pass beyond, transgress* (a law), 24:5.

(2) *to pass through*, whence causat. *to pierce through*, Jud. 5:26; Job 20:24.

(3) *to come on against* any one hostilely, Job 9: 11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) *to come on or up*; hence *to revive or flourish* as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, *אֲנִי חַיָּה* "then his spirit revives." (Syr. Aph., Arab. *جاء* Conj. IV. id.)

[“(5) to be changed, as if pass. of Pi. and Hiph.
No. 1, Ps. 102:27.”]

PIEL, to change (used of garments), Gen. 41:14;
2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) *to change, to interchange, to alter*,
Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) *to change*, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, *to cause to revive, or sprout forth* (as a tree), Isa. 9:9; and intrans. *to revive* (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of נָּבַח , *to gain new strength, to renew one's strength*, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, **הִלָּח**, **הִלָּחַ**, **הִלָּחַ**, **הִלָּחַ**, **הִלָּחַ**.

חֶלֶק Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חֶלֶק—(1) subst. exchange; whence prep. *for*, in *exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. חָלַץ fut. חֲלִיצָה—(1) TO DRAW OUT, Lam. 4:3; hence to *draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) to *withdraw oneself*, to *depart*, followed by פָּ Hos. 5:6; compare Germ. *abziehen* for *weggehen*, to depart. (The former signification is found in Arabic, in the root *خَلَج*, ך and ע being interchanged, to draw out, to draw off garments and shoes; the latter is found in *خَلَص* to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) to *draw out*, to *take away*, as stones from a wall, Lev. 14:40, 43.

(2) to *set free*, to *deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil*, *despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. חֲלִיצָה. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."] NIPHAL, to *be set free*, to *be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חֲלִיצָה, מְחַלְצִים.

[In Thesaur. חֲלִיצָה is not divided into two articles, which appears to be a better arrangement.]

II. חָלַץ to *be active*, to *be manful*; perhaps a kindred root to חָלַץ . Part. pass. חֲלִיצָה *active*, *ready prepared for battle* (Syr. *سَحْبًا*); fully, חֲלִיצָה *ready prepared, equipped, or arrayed for war*, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חֲלִיצָה "the equipped ones of Moab;" poetically used for the prose term *בְּיָמֵי מוֹאָב* the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, to *gird oneself*, to *be ready prepared for war*, Nu. 31:3; 32:17.

HIFIL, to *make active*, or *vigorous*, Isa. 58:11. [Derivatives, the two following words.]

חָלַץ only in the dual, חֲלִיצִים *loins*, so called from the idea of activity [connected with *girded loins*]. Hence to *gird up one's loins*, i. q. to prepare for

battle [or other active exertion], Job 38:3; 40:7; to go out of the loins of any one, to be begotten by him, Gen. 35:11. (Chald. *ܠܗܝܠܐ*, Syr. *ܠܗܝܠܐ*, ܠ or ܠܗ being omitted, see under the root ܠܗܝܠܐ No. II.)

חָלַץ (perh. "loin," i. q. ܠܗܝܠܐ ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is ܠܗܝܠܐ 1 Ch. 11:27; 27:10.

חָלַץ fut. חֲלִיצָה—(1) TO BE SMOOTH. (Arabic *خَلَقَ* and *خَلَقَ* id.; but *خَلَقَ* act. to form, to frame, to create, properly to smooth; kindred to which is *خَلَقَ* to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glc*, have the signification of smoothness; as *χαλκός*, *χαλιε*, smooth silex, *calculus*, *κόλαξ*, a smooth man, a flatterer= ܠܗܝܠܐ No. 2; *γλυκύς*, the primary idea of which lies in touch; *γλοιός*, *γλισχρος*; Lat. *glacies*, *glaber*, *gladius*, *glisco*, *gluten*; Germ. *glatt*, *gleiten*, *Glatt*, *gleiten*=*glänzen*; comp. Heb. חָלַץ , חָלַץ to polish, etc.) Metaph. to *be smooth*, *bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) to *divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חֶלֶק , which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. חֶלֶק a stone used in reckoning, a lot, *خَلَقَة* id. The Arabic *خَلَقَ* to destine, to predestine, is a secondary root; *Eth.* ክሊኒታ : *hualektuá* to number, to count among, ክሊኒታ : *huelqu* number, lot; compare Aram. ܠܗܝܠܐ , ܠܗܝܠܐ a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, ܠܗܝܠܐ "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by עִם with whom anything is shared, Prov. 29:24; followed by ל to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by ל of the thing. Job 39:17, ܠܗܝܠܐ "and he has not imparted to her in (or of) understanding;" comp. ܠܗܝܠܐ No. 2, letter *b*. (3) to *despoil*, from ܠܗܝܠܐ No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. *ἐλαβεν τὰ ἐν τῷ οἴκῳ*, *house* being here used for the riches there kept, see ܠܗܝܠܐ No. 9.

NIPHAL—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק עֲלֵיהֶם "and he divided himself against them," i.e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלֶּקם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיִּחַלֶּקם, see Lehrgeb. p. 462.

PIEL—(1) like Kal No. 2, *to divide*, e.g. booty, Genesis 49:27; Ps. 68:13; followed by ? *to divide amongst*, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, אֶחָדָם לִי בְרַבִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

HIPHAL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i.e. *flattered*; or without these accusatives, Proverbs 29:5, וְזָכַר מְחַלֵּק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחַלֵּק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מְחַלֵּקֶת.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i.e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

חֶלֶק Ch. *portion, lot*, Exr. 4:16; Daniel 4:12, 20; comp. Heb. חֶלֶק.

חֶלֶק with suff. חֶלְקִי pl. חֶלְקִים const. חֶלְקֵי, once חֶלְקֵי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, וְחֶלְקֵי-יִגְדָל חֶלְקֵי "in the smoothnesses (i.e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i.e. thou worshippst idols; where there is a place upon the double signification of the word חֶלֶק smoothness, a lot, portion. [In Thes. it is suggested that the smooth stones of the brook are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of the spoil itself, poetically for the spoilers, depredators, מְחַלְשֵׁי חֶלֶק. Job 17:5, לְחַלֵּק יָגִיד רָעִים " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חֶלְקֵי and Æth. ስቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called the *portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֶלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) חֶלֶק וְנַחֲלָה עִם, אֶת-חֶלְקִי "I have a lot and inheritance," i.e. fellowship or common possession "with any one," Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, מוֹרָא, Ecc. 2:10; 3:22; 5:17; Job 20:26; 31:2, חֶלֶק אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי. Nu. 1. c.

חֶלְקִים adj. *smooth*. 1 Sa. 17:40, חֶלְקֵי אֲבָנִים "five smooth things of stones," i.e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֶלְקָה f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24. שֵׁפֶת חֶלְקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֶלְקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂרָה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂרָה id. 2 Sa. 14:30, 31; 23:12.

["(3) (a) חֶלְקֵת הַצִּיּוּרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֶלְקֵת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלְקֵת Josh. 21:31."]

חֶלְקָה f. *a division*, 2 Ch. 35:5.

חֶלְקוֹת f. pl. *flatteries* Lam. 11:39.

חלקי ("flattering"), ["for חלקיה the portion of Jehovah"], [*Helkar*], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i.e. peculiarly appropriated to God), *Hilkiah*, pr. n. — (1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12. — (2) of the father of Jeremiah, Jer. 1:1. — (3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3. — (4) 1 Ch. 26:11. — (5) Jer. 29:3. — (6) 1 Ch. 6:30. — (7) Neh. 8:4.

חלקלקות pl. f. — (1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש — (1) fut. חלש TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by על Isa. 14:12; like the Germ. *siegen über*. (Arab. *حلس* to prostrate, *حليس* manful, brave). Hence חלשה.

(2) fut. חלש intrans. to be weak, to waste away, to be frail, properly to be prostrated; Job 14:10.

(Syr. *Ethpaël*, to be weakened, *ܚܠܫܐ* weak.)

[Derivatives חלשה, חלשה.]

חלש m. weak, Joel 4:10.

I. חם [In Thes. referred to חם unused root, to join together], only with suff. חמיה, חמיה m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חמיה which see. It follows the analogy of the irregular nouns, חם, חם, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or wife, Æth. *ሐመ*: a father-in-law; *ተሐመ*: to contract affinity, to become son-in-law; Sam. *חמיה* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμῖρος* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γάμω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as חם, חם, especially חם, where more instances are given.)

II. חם — (1) adj. hot, warm (from the root חם), used of bread newly baked, Josh. 9:12; plur. חמים Job 37:17.

(2) pr. n. — (a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified hot.

III. חם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΗΗ*, in the Sahidic dialect *KHUE*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΑΥΕ* signifies black, *ΗΟΥ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii *Opuscul. ed. de Water*, i. p. 404, seq. Champollion, *L'Egypte sous les Pharaons*, page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חם masc. heat, Gen. 8:22; from the root חם [classified in Thes. under Inf.].

חם an unused root. Arab. *خما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חם and the remarks under חם"], whence חם, חם, חם and חם No. II.

חם written in the Chaldee manner for חם anger, Dan. 11:44.

חם, חם f. Chald. heat, anger, Dan. 3:13, 19; i. q. Hebr. חם.

חם f. — (1) *curdled milk* (from the root חם), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, *γάλα διέφθορος ἦδη*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to feed on milk and honey.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that butter should be understood, which, by the ancients, and even now by the

Oriental was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חֲמָה, which see. [See מִחְמָאוֹת.]

חֲמָה fut. יִחְמַד and יִחְמַד, whence נִחְמָדָה, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 24:24; Mic. 2:2.

(2) to delight in any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לוֹ Pro. 1:22. Part. חֲמָדָה something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חֲמָדָה Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נִחְמָדָה—(1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, 1. q. Kal No. 1. Cant. 2:3, וְיִשְׁבֹּתִי בְּצֵלוֹ חֲמָדָתִי וְיִשְׁבֹּתִי, "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מִחְמָד, מִחְמָד, and the words immediately following.

חֲמָד m. beauty, desirableness, pleasantness. Eze. 23:6, חֲמָדִי בְּחֹרֵי "handsome young men." חֲמָדִי pleasant fields, Isa. 32:12; comp. Am. 5:11.

חֲמָדָה f.—(1) desire, regret. 2 Ch. 21:20, בְּלֹא חֲמָדָה "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חֲמָדָה לְשִׁים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. אֶרֶץ חֲמָדָה the pleasant land, Jer. 3:19; Eze. 26:12. כְּלֵי חֲמָדָה precious jewels, 2 Ch. 32:27; 36:10.

חֲמָדוֹת & חֲמָדוֹת f. pl. precious things, Dan. 11:38, 43. חֲמָדוֹת בְּגָדִי, פְּלִי חֲמָדוֹת handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. חֲמָדוֹת לֶחֶם more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חֲמָדוֹת אֵיִשׁ verse 11, 19; and without אֵיִשׁ 9:23, a man beloved [of God], delighted in (by heaven).

חֲמָד ("pleasant"), [Hemdan], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חֲמָדָה.

חֲמָדָה an unused root. Arab. حَمَا to guard, to surround with a wall [to join together, Thes.], whence حَوْمَة, and the proper names حَمَامَة, حَمَامِي.

חֲמָה f. (from the root חָמַם)—(1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חֲמָה f. constr. חֲמָה (for יִחְמָה from the root חָמַם) (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حَمِيَة, حَمِيَة), Gen. 27:44; Jer. 6:11. גֹּאֲסֵי חֲמָה Jer. 25:15, and חֲמָה פֹּהַר Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حَمِيَة poison of a scorpion. Æth. ሐዋድ: poison.

II. חֲמָה i. q. חֲמָה (with the radical א omitted), f. milk, Job 29:6.

חֲמוּאָל ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חֲמוּטָל ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חֲמוּטָל, [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the כְּחִיב is חֲמוּטָל.

חֲמוּל ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חֲמוּלִי Nu. 26:21.

חֲמוּן ("warm" or "sunny," from the root חָמַם), [Hammon], pr. n.—(1) of a town in the tribe of Asher, Josh. 19:28.—(2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חֲמוּץ m. a violent man, an oppressor, i. q. חֲמָץ. Isai. 1:17; from the root חָמַץ No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חֲמוּץ) may assume a passive signification.

חֲמוּץ m. circuit. Cant. 7:2, חֲמוּץ יָרֵכְךָ כְּמוֹ, חֲמוּץ "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חָמַץ.

חֲמָר, חֲמָר ["once f. 2 Sa. 19:27"], m.—(1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also חמור.

(2) i. q. חמור *a heap*; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, חמור חמור חמור חמור "with the jawbone of an ass (I have killed) a heap, (even) two heaps." Root חמור No. 3.

(3) [Hamor], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חמורה f. [dual חמורות] i. q. חמור No. 2, *a heap*, which see.

חמות f. (of the form חמות, for חמות, from the masc. חמו = חמי, חם), *a mother-in-law*, Ruth 1:14; 2:11; see חם No. 1.

חמט an unused root. Ch. *to lie on the ground*. In the Targums for the Heb. קרע. Hence—

חמט m. Lev. 11:30, prob. a species of lizard, LXX. σαύρα. Vulg. lacerta.

["חמטה" (perhaps i. q. Syr. *ܚܡܬܐ* "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54.]

חמץ m. adj. *salted*. Isaiah 30:24, חמץ חמץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حلا) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חמישי & חמישי m. ח. f. adj. numeral ordinal (from card. חמש), *fifth*, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חלקה being omitted), *a fifth part*, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חמישיהו Lev. 5:24.

חמל fut. חמל inf. חמלה Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed حلم to be gentle, longsuffering, حليم μακροθυμία, حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ἀμαλός, ἀπαλός.) Hence—

(1) *to pity, to have compassion on*, followed by 7 of pers. Ex. 2:6; 1 Sa. 23:21.

(2) *to spare*, followed by 7 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by 7 Isa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by 7 Jer. 50:14; 7 with inf. 2 Sa. 12:4;

7 Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence חמל (unless it be from the Arab. حمل) [also pr. n. חמל] and—

חמלה f. *mercy, gentleness*, Gen. 19:16; Isa. 63:9.

חם fut. O חם with Vav conv. וחם, but fut. A חם Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is חם. Arab. حم to make warm, Med.

Kesra to be warm; حى to be hot (as the day). Ex. 16:21; Isa. 44:16. בחם חיום at noon, Gen. 18:1; 1 Sa. 11:9. Impers. לו חם fut. לו חם to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. חם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נחמים Isa. 57:5, *made hot, burning*, sc. with lust, followed by 7. The other forms which have been referred to this conjugation in part belong to Kal (חם compare Lehrgeb. p. 366), and in part to the root חם fut. חם, חם. [In Thes. they are put under this verb.]

PIEL, *to make warm*, Job 39:14.

HITHPAEL, *to make oneself warm*, Job 31:20.


Derivatives, חם No. II, חם, חמה, חמן and the pr. n. חמן. [חמות דור, חמת].

חמן plur. only חמנים a certain kind of *images*, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אשרת); from 2 Ch. 34:4, it appears that חמנים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בעל חמן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read בעל חמלא, and has since made an unsatisfactory defence of his opinion (see Miscellanea Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands **לבעל חֵזָן** (לְבַעַל חֵזָן), although he thus connects the separate words **חֵזָן אֶזְרָא** to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramaean words **דְּנַה וְעֻלְתָּה דְּנַה** **חֲמִנָא דְּנַה** **וּקְרִיב לְשִׁמְשׁ** **בְּרִי** (ע) “this (statue) of the sun and this altar they made and consecrated to the sun,” etc. See Kopp, *Bilder und Schriften der Vorzeit*, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain **בַּעַל הַשֶּׁמֶשׁ** *the sun Baal*, or *the sun Lord* (from **שֶׁמֶשׁ** sun, with an adjectivial termination, compare **יְהוָה שֶׁמֶשׁ**), and **שֶׁמֶשׁ** I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxxI. A); and because allusion is perhaps made in the sound to **ἥμῶν** of the Egyptians. The plural **שֶׁמֶשִׁים** is in Scripture concisely used for **בַּעַלִּים הַשֶּׁמֶשִׁים**, and occurs in the same connection as elsewhere **בַּעַלִּים** is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers **שֶׁמֶשׁ** to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חָמַם fut. **יִחַם**—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. **חָמַץ** No. 3, a.

(Arabic  in a good sense, to be bold, manly,

stedfast, *جاسد* martial valour, comp. *נָדָר*. Nor does *חָמָץ* to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. *חָמָץ* No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, *חָמָץ נַפְשׁוֹ* hurts himself (or does violence to) his own life." Job 21:27. *תַּחֲמוֹסֶיךָ* מְנַחֵמֹת *עָלַי תַּחֲמוֹסֶיךָ* "counsels with which you wish to oppress me;" *die* *ψάλλε, wie ihr mich* *schlägen wollt.* *חָמָץ* to violate the law, Eze. 22:26; Zeph. 3:4.

(a) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, חָרַץ בְּכֶרֶתוֹ "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d}{dt} \right)$ and —

חָמָס m.—(1) *violence, wrong, oppression,*

Gen. 6:11, 13; 49:5. **אִשׁ הַחָסִים** Ps. 18:49; Pro. 3:31 and **אִשׁ הַחָסִים** 2 Sa. 22:49; Ps. 140:2, 5, the violent man. **עַד הָחָסִים** a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, **חָסִים** his wrong, i. e. the wrong which he causes, Ps. 7:17; **חָסִים לְיָהוּדָה** 58, 3, compare Eze. 12:19; of the latter **חָסִים** the wrong done to me, Gen. 16:5; **חָסִים בְּלִי** Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cass., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. *part. inedit.*, p. 21.)

(2) *that which is gained by violence and wrong,*
Am. 3:10. ["Plural id., Pro. 4:17."]

חָמָץ fut. **חִמְצָה**, inf. **חִמְצֶה** TO BE SHARP, EAGER.
Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (חֶמֶץ), also *to be salted* (see חֶמֶץ). Arab. حمض, Syr. مَضَى. When used **with** reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour, such* as dazzles the eyes; especially used of "a bright red. Part. pass. **יָסִיף** *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, **χρῶμα δέυ**, i. e. **κόκκινον, πορφύραι δέυονται, δυνάμει γὰρ ρίδι**; see Bochart, Hieroz. i. p. 114; Simonis Arc. **formarum**, p. 66, 120.

(3) figuratively of the mind—(a) *to act violently*, like the kindred word **פָּסַח**, whence part. **פָּסַח** violent Ps. 71:4; comp. **פָּסַח** and **פָּסַח** No. 2. (**Æth.** **ዐመፀ**; to be unjust, violent, to injure.)—(b) *to be bitter*, spoken of pain, see **HITHPAEL**.

HITHPAEL, *to be embittered*, i.e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence **הָמִין**, **הָמִין** and the following words.

חֶמֶץ m.—(1) *that which is leavened*, Ex. 12:15; 13:3, 7, etc.

(2) probably *that which is gained by violence and wrong*, i. q. **𐤔𐤓** Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something **gained** is not amiss in this passage, but **that now given** is preferable [?].

מֶיִם m. *vinegar*, Num. 6:3; Ruth 2:14; Ps. 69:22. "Ομφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חמק—(1) TO GO ROUND, a kindred root to **חמק**. See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:6. HITHPAEL, to wander about, see Kal, Jer. 31:22. Derivative **חמק**.

חמר—(1) TO BOIL UP, TO FERMENT (Arab. **خمر** Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., **חמר** wine, **חמר** No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. **حمر** Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, **حمر** red, **حمر** redness, **حمر** very vehement ardour, **حمر** to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:3 (compare No. 1). Hence **חמר**, **חמר**, **חמר** N. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence **חמר**, **חמר**, **חמר** a heap.

(4) denom. from **חמר** to daub with bitumen, Exod. 2:3.

Pass. of a gem. form **Poalal**, **חמר** to be made to boil (gâhren, brausen), used of the bowels when much troubled (comp. **חמר** No. 3, **חמר**), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חמר m. **ἄσφαλτος**, bitumen, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of **lacus asphaltites**. (Tac. Hist. 5, 6. Strabo, xvi. page 763. *ibid.*, ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, *altes und neues Morgenland*, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. **حمر**. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, **ἄσφαλτος διαφέρει ἢ ἰουδαϊκῇ** τῆς λοιπῆς ἐστὶ δὲ καλὴ ἢ πορφυροειδῶς στίλβουσα **Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ**.

חמר m. wine, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root **חמר** No. 1. (Arab. **خمر**, Syr. **ܚܡܪ** id.)

חמר Chald. emph. **ܚܡܪ** m. id., Ezr. 6 9; 7:22. Dan. 5:1, 2, 4, 23.

חמר m.—(1) boiling, or foaming (cf waves), Hab. 3:15; compare **חמר** No. 1.

(2) clay (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—cement, mortar, Gen. 11:3; mire, Isaiah 10:6; Job 10:9; 30:19.

(3) a heap, a mound (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called **כר**, which see.

חמר [*Amran*], pr. n., see **חמר**.

I. **חמש** an unused root, to be fat, whence **חמש** abdomen. Arabic **حَمَش** fat, Kam. p. 826; but much more commonly with the letters transposed. **حشم** fat, fatness, **حشم** to be fat; also **حشم** to become fat after having been lean.

II. **חמש** a root nearly allied to the roots **חמש** and **חמש** i. q. Arabic **حَمَس** to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; **حَمَس** brave, warlike, **حَمَس** martial valour, comp. **حَمَس** to be angry, **حَمَس** to kindle with anger; all which words have a sense springing from that of sharpness, acrimony. Hence part. pass. plur. **חמשי** (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context **חמשי**, Josh.

1:13 (compare verse 12). Num. 32:30, 32. Aqu. *ἐνωπλισμένοι*. Symm. *καθωπλισμένοι*. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חמח No. III; comparing חמס i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. *πεμπταζόντες*: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חמח constr. חמח f. and חמח m., the numeral FIVE. Arabic *خمس*, *خمسة*, in the other cognate languages חמח. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshah*, Zend. and Pehlev. *peantiche*, *pandj*. Pers. *پنج*. Gr. *πέντε* (Æol. *πέμπε*), all of which agree with the Phenicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (*κένκε*), like *πῶς*, *κῶς*, *λύκος*, *lupus*, *ἵππος*, *equus*, *ἔπομαι*, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; five appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, five minor planets, five elements, and elemental powers were accounted sacred (compare the sacred *πεντάς* of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphanius i. p. 68, Colon.). [The fact of five having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חמשי *fifty*, with suff. חמשיך, חמשיך thy fifty, his fifty, 1 Ki. 1:9—12. חמשי a captain of fifty (soldiers), *πεντηκόνταρχος*, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חמח PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חמח m. a *fifth part* (from חמח five, like רבע a fourth part, from רבע, רבע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חמח m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חמח No. 1. (Syr. *ܡܚܡܐ* 2 Sa. 3:27; 4:6, id.; Æth. *ሙሙ*: womb; Talmud. *חמץ*; ח and ז being interchanged, abdomen. The Phenicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חמח see חמח.

חמח an unused root. Arab. *حَمَّ* to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence *حَمِيَتْ* and *تَحَمَّتْ* a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being *حَمَّ* to be hot; whence *حَمِيَتْ* for *حَمِيَتْ*. Either from חמח or from חמח is—

חמח m. Gen. 21:15, 19; constr. חמח verse 14 (but חמח Job 21:20; Hos. 7:5, is constr. from חמח heat), a bottle.

חמח ("defence," "citadel," from the root חמח, kindred to חמח a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks *Epiphania*, by the Arabs by the ancient name *حماة*: called more fully Am. 6:2, חמח רבה "Hamath the great," and חמח 2 Chron. 8:3. The Gentile noun is חמח Gen. 10:18. חמח 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriae, page 108, 109; Relandi *Palæstina*, page 119, seq.; Burckhardt's *Travels*, i. page 249, 514, Germ. trans.

[חמח ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it *Ἀμμαοῦς*, which he interprets by *θαρμύς*, B. J. 1, 3. The same prob. is—

חמח pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חח with suff. חחי m. (from the root חח).

(1) *grace, favour, good-will*.—(a) חח חח to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, חח חח "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָחַם הוּא בְּעַיִן Est. 2:15, 17.—(b) נָחַם הוּא בְּעַיִן "to give some one favour with somebody." Ex. 3:21, וְנָחַם אֶת-הָעָם הַזֶּה בְּעַיִן מִצְרַיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, נִצְלַח הוּא "the beautiful wild roe." Ps. 45:3 [?]; Eccl. 10:12. נִצְלַח הוּא "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication*, *prayer*, Zec. 12:10. See the verb in Hithpaal.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

הִנָּדָד (for הִנָּדָד "the favour of Hadad," see הִנָּדָד, [*Henadad*], pr. n. m. Ezr. 3:9; Neh. 3:18.

הִנָּה fut. הִנָּה, apoc. הִנָּה.—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are הִנָּה, אָנָה. Arab. حنا to bend, to incline; metaph. to be inclined to any thing; compare הִנָּה.) Jud. 19:9, הִנָּה הַיּוֹם "behold the inclining of the day," the day already declining. Hence הִנָּה a spear, from its flexibility.

(2) to *set oneself down*, to pitch one's tent, Gen. 26:17; to *encamp*, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּמִשְׁכַּן הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by אֶל to encamp against any person or city; hence to *besiege*, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by ? Zec. 9:8; compare Ps. 34:8.

(3) to *inhabit*, Isa. 29:11.

Derivatives, הִנָּה, הִנָּה, הִנָּה, pr. n. m.

הִנָּה f. (from the root הִנָּה)—(1) pl. הִנָּה *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty*, *prayer*, like הִנָּה No. 3. Job 19:17, וְהִנָּה לִבִּי בְּסִנִּי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. הִנָּה (which some take for 1 pret. from הִנָּה, although contradicted by the accent) for הִנָּה.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

הִנָּה ("il. ias=1," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 18; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3. הִנָּה Nu. 26:5.

הִנָּה ("gracious" ["whom God pities"]), [*Hanun*], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

הִנָּה m. adj. *gracious*, *merciful*, *benignant*, Ps. 111:4; 112:4; from the root הִנָּה.

הִנָּה f. a *stall*, *cell*, *dwelling* (Chald. and Syr.

הִנָּה, اِسْتِجَالٌ a tradesman's stall, Gewölbe, Arabic (حَانَوَاتٌ, حَانَوَاتٌ), so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast into the stalls (or vaults) "into the dungeon, and into the stalls (or vaults)" (die Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called מִתְקַבֵּץ, compare Jer. 20:2, 3; 29:26; Gr. κύφω, from κύπτω; compare Arab. حنو the crooked wooden frame of a saddle.

הִנָּה an unused root, i. q. הִנָּה & הִנָּה (which see; comp. Gr. ἀγγω, Lat. *ango*), to *press upon*, to *make narrow*; hence to *suffocate*, to *strangle*, and intrans. to *be narrow*. Two nouns are doubtless derived from this root, הִנָּה and הִנָּה.]

הִנָּה TO SPICE OR SEASON, used in the sense—

(a) to *embalm* corpses, Gen. 50:2, 3, 26 (حنط I. II. id.).—(b) poet. the figs pices, i. e. fills its fruit with aromatic juice, to *mature*, Cant. 2:13. ["Arabic حنط to mature (fodder for camels), etc." See Thes.] Hence הִנָּה ["also הִנָּה, הִנָּה"].

חנמים m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חנמים**, **חנמים**), Gen. 50:3.

חנמין m. pl. Chald. *whsat*, Ezr. 6:9; 7:22, i. q. Heb. **חנמים**, which see.

חנניאל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חניף m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חנף** No. 2, *b*. Arab. **حَنَّ** tried, proved; **حَنَفَ** experience, proof.

חנינה f. *grace, favour, mercy*, Jer. 16:13. Root **חנן**.

חנית pl. **חניתים** 2 Chron. 23:9; **חניתות** Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see **חנה** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

חנך—(1) "TO MAKE NARROW, and intrans. TO BE NARROW, *engle seyn*, i. q. **חנק**, **חנק**, which see. Hence **חך** for **חנך**, Arab. **حَنَك** jaws; compare **חנק** a neck, (from the kindred root **חנק**), & **חנק** to strangle.

(2) denom. from **חך**, **חנק** jaws, palate, properly *εμβύειν*, to put something into the mouth, to give to be tasted; then by a common metaphor, in which taste is applied to understanding (see **חנך** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **נשע** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَفَ** to understand. As to the meaning to perceive as ascribed to the Æth. **ሰሰሰ**: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חך**, **חנף**, **חניף**, pr. n. **חנניאל** and—

חנכה f. *initiation (handselling)*, of a house; the altar, Numb. 7:11, a dedicatory sacrifice, verse 10, Pa. 30:1.

חנכה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חנם adv. (from **חן** with syllable **ם**— with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חנם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. *gratis*, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חנם** *innocent blood*; Pro. 26:7: compare Lehrgeb. p. 827.

[**חנם** an unused and doubtful root, whence the two following words.]

חנמאל (perhaps i. q. **חנמאל**, [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חנמל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חנמל** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **نمل** ants, **نملة** an ant, with the letter **ח** prefixed; see **חנמל**, **חנמל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حاي**, etc.]

חנן fut. **חנן** and like regular verbs **חנן** Am. 5:15; the former with suffix **חנני** Ps. 67:2; 123:2; **חנני** Isa. 27:11; but with suffix 2 pers. **חנניך** for **חנןך** Gen. 43:29; Is. 30:19; inf. absol. **חנן** Isa. loc. cit., constr. with suff. **חננך** Isa. 30:18, and **חננה** Ps. 102:14.

(1) to be inclined towards (compare the kindred **חנן**), hence to be favourably inclined, to favour some one, to be gracious to, to pity. (Arab. **حَنَى** to feel desire, or commiseration towards any one; followed by **الى**, **الى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **חנני**, **חנני** (once **חנני** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) to give some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 10:17 absol. Ps. 37:21, 26. As to Job 19:17, see **חננה** No. 2.

NIPHAL **חנן** (of the form **חנן** from the root **חנן** **חנן** from the root **חנן**; see Lehrgeb. p. 371), to be

compassionated, to be an object of pity, Jer.
22:23; pass. o' Poel No. 2.

PIEL, *to make acceptable* (compare יָלַל, יָלַל), Pro.
88:95.

POEL—(1) i. q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102: 15.

HOPHAL, *to receive favour, to be favoured*, i. q. **IN** NYN Willeib, Gnabe finden, Pro. 21:10; Isa. 26:10.

HITHPAEL, *to intreat for mercy*, followed by $\frac{1}{2}$ of pers., Est. 4:8; Job 19:16, $\frac{1}{2}$ 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and $\frac{1}{2}$ 1 Ki. 8:59; 9:3; 2 Chr. 6:34.

[illegible]

חַנּוּ Chald. *to have mercy on*, followed by acc.
mf. חַנּוּ, Dan. 4:24.

ITHRAEL, *to make supplication*, Dan. 6:12.

יִנְיָ ("merciful" ["unless rather it be used as an abbreviation of יִנְיָ whom Jehovah gave"]), [*Ha-nan*], pr.n.—(1) of one of David's captains, 1 Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

חֲנָנִאל ("which God gave"), [*Hananeel*],
pr.n. of a tower of Jerusalem, Jer. 31:38; compare
Zec. 14:10; Neh. 3:1; 12:39. [So called probably
from its builder. Thes.]

חַנַּנִּי ("favourable" [perhaps contracted from חַנּוּנִי; see Thes.]), [*Hanani*], pr.n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

חַנַּנְיָהּ [and **הוּ**] ("whom Jehovah gave"), [*Hananiah*], Greek *'Avarias*, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called *Shadrach*, Dan. 1:6, 7; also of others.

Ἡ once Isa. 30:4 [*Hanes*], pr. n. of a city of middle Egypt, situated on an island to the west of the Nile; called by the Greeks Heracleopolis, *Ἡρακλείους πόλις*, Arabic *اهناس*, in Egyptian **nbc**, **nHC**, **ḳnHC**, formerly a royal city of Egypt; see Etienne Quatremère, *Mémoires sur l'Égypte*, t. i. p. 500, 501. Champollion, *L'Égypte sous les Pharaons*, i. p. 309, and my observations on Isa. loc. cit.

חֲנֻף fut. חֲנִיף—(1) TO BE PROFANED, POL-
LUTED, DEFILED, Ps. 106:38. Isa. 24 5

(2) *to be profane, impious, Jer. 23:11.*

(3) Jer. 3:9, causat. like Hiphil, to *pollute*, *make profane*. (The origin uncertain.)

HIPHIL, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan. 11:32. Syriac **ܐܝܢܐ** unclean, a gentile, **ܐܝܢܐ** to turn aside from the true religion. Hence—

פְּזִיזָה *profane, impious*, i. q. Arab. كَافِر *Job 8:*
13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἀνο-
μος, παράνομος, twice ὑποκριτής.

חִנֵּף *m. impiety*, Isa. 32:6.

חֲנִפָּה f. id. Jer. 23:15.

קָנָה unused in Kal; properly TO BE NARROW, enge fern, of the same stock as קָנָה, קָנָה, קָנָה (קָנָה), and in the western languages, ἄγχι, ἀνάγκη, angro, angustus, enge (Zange, Zwang). Hence —

PIEL, to strangle, ἄγγω (würgen), πνίγω, used of a lion, Nah. 2:13. (Arab. خنق, Æth. ጥፋ: Syr. ܡܝܕ id.).


NIPHAL, to hang, or strangle oneself, 2 Sam. 17:
23. Hence נִפְּחַ.


חֲנַתָּוֶן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulun, Josh. 19: 14.

חָסֵד a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of **EAGER AND ARDENT DESIRE** by which any one is led, i. q. **אֶפֶס**, and then like **אֶפֶס**, it is applied—

(1) to love, desire towards any one (see Hithpael and **הסד** No. 1).

(2) to emulation, *envy* (Arab. حسد ⁵⁻⁻ to envy, حسد ⁵⁻⁻ *envy*), whence *odium* and *opprobrium* (see חסד No. 2, and Piel).

10. Syr.  id., in Targ. חָסַר for the Heb. חָסַר.

to reproach, ⁹  envied, also, beloved, see Kal.
HITHPAEL, *to show one's self gracious*, Ps. 18:
36: comp. Kal No. 1.

Derivatives, besides the words which follow, are
תַּסִּידָה, תַּסִּיד.

חָסֵד ["in pause **חֶסֶד**"], with suff. **חֶסֶדִי** pl. **חֶסֶדִים**
const. **חֶסֶדִי** prop. *desire, ardour* (see the root),
whence—

(1) in a good sense, *zeal* towards any one, *love*.

kindness, specially — (a) of men amongst themselves, *benignity*, *benevolence*, as shown in mutual benefits; *mercy*, *pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἔλεος*); Job 6:14. The expression often occurs, *עָשָׂה חֶסֶד עִם* to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by *חַסְדֵּךְ* Zec. 7:9; על 1 Sa. 20:8; more fully, *עָשָׂה חֶסֶד וְאַמֶּת עִם* Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, *אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים* "I will act kindly towards him like unto God." ? *נָטָה חֶסֶד* to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, *עָלֵי הַמֶּלֶךְ חֶסֶד לִפְנֵי הַמֶּלֶךְ*, "and God turned kindness upon me before the king," and Dan. 1:9, *וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד*, "and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. *חֲסִידִים* the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:5; 48:10, etc. It is often joined with *אַמֶּת* (see *אַמֶּת* No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as *עָשָׂה חֶסֶד עִם* Gen. 24:12, 14; followed by *ל* Ex. 20:6; Deut. 5:10: *חֶסֶד וְאַמֶּת* 2 Sa. 2:6; 15:20. Pl. *חֲסִידִים* mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, *חֲסִידֵי יְהוָה*, "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called *חֶסֶד* q. d. *bitēphub, liebe*. Ps. 144:2; Jon. 2:9. — Once, like its synonym *חֵן*, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δόξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal*, *ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חַסְדֵּיהָ ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. *יִחָסֶה* and *יִחָסֶה*] properly TO FLEE (see the root *חָשָׂה*), specially TO take refuge, to flee some where for refuge, followed by *בְּ* of the place, as *בְּצֵל* under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; *בְּצֵל בְּנֵי* under the shadow of the wings of God, Ps. 57:2; 61:5; hence TO trust in some one, especially in God, followed by *בְּ*, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, *חָסָה בְּמוֹתוֹ צַדִּיק*, "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, *חֲסִידִים*, *חֲסִידָה*, *חֲסִידָה*, and —

חָסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 16:10.

חָסֹן adj. *strong*, *mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root *חָסַן*.

חֲסוּת *refuge* [or "*trust*, *confidence*"], Isaiah 30:3; from the root *חָסָה*.

חָסִיד adj. (from the root *חָסָה*) — (1) *kind*, *excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful*, *gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. *חֲסִידֵי יְהוָה* the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; *חָסִיד לֹא* Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich *ظليم* *impious* bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq. — Job. 39:13, *חֲסִידָה* is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, and feather (also) *חֲסִידָה* but (is her) wing and feather (also) *pious*?" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of locust; prop. that which eats away or devours (root *חָסַל*), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["*ἀκρίς*, and in 2 Ch."] *βροῦχος* [Aqu.], i. e. a locust not yet winged, so called from *βρῦκειν*, to devour.

חָסִין adj. *strong*, *mighty*, Ps. 89:9. Root *חָסַן*.

חָסִיר Chald. adj. *wanting*, used of weight, too light, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to *חָסַר*, *חָסַר*, which see.) Hence *חָסִיל*.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, *חָסַם הָיָה אֶת־הַנְּחִירִים*, "this valley shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶן, which see."] Hence חֶסֶן.

חֶסֶן—(1) TO BE STRONG, like Syr. and Chald. חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in חֶסֶן No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up, to lay up* in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֶסֶן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֶסֶן Ch. emphat. חֶסֶן, *strength, power*, Dan. 2:37; 4:27.

חֶסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6, חֶסֶן "abundance of salvation." In the other member is חֶסֶן. (Ch. חֶסֶן *to possess*.)

חֶסֶף root unused in Kal, i. q. חֶסֶף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֶסֶף; Arab. حشفت and حشفت a scale, a sherd; Syr. حشفت id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln [Eng. scab, scale, sherd]; in all of which the sibilant comes first, as in Hebr. and Arab. حشفت, سحف.

Quadril. חֶסֶף part. pass. חֶסֶף Exodus 16:14, *something peeled off, scaled off*, i. e. like a scale. Hence—

חֶסֶף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חֶסֶף.

חֶסֶר fut. יִחְסַר plur. יִחְסְרוּ ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר חֶסֶר "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, חֶסֶר "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by חֶסֶר of the thing, Ecc. 4:8.

HIPHAL—(1) causat. *to make to fail* (fehlen, man-
geln lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, חֶסֶר, חֶסֶר, and the following words.

חֶסֶר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by ל... חֶסֶר Ecc. 6:2. חֶסֶר in want of bread, 2 Sa. 3:29. חֶסֶר *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֶסֶר m. id. Am. 4:6.

חֶסֶר [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶסֶר.

חֶסֶר m. *want*, Ecc. 1:15.

חֶסֶר adj. m. *pure*, in a moral sense, Job 33:9
Root חֶסֶר No. II.

חֶסֶר see חֶסֶר.

חֶסֶר prob. i. q. חֶסֶר and חֶסֶר No. I, *to cover*; whence PIEL, *to do secretly* ["i. e. *to act perfidiously*"], 2 Ki. 17:9.

חֶסֶר—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8.

(Syr. حشا, Arab. حشا id.). Compare חֶסֶר No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL **חֶסֶר** *to be covered, protected*, followed by על like many other verbs of covering, Isa. 4:5, חֶסֶר "all glorious things shall be covered over (or protected)." LXX. σκεπασθησεται. Others take חֶסֶר in this place as a noun in the same sense, "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one, Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֶסֶר f. (from the root חֶסֶר No. I)—(1) properly, *a covering* (see חֶסֶר Pual); hence a bed with a canopy, a nuptial bed, Simmelbett, Brautbett; compare חֶסֶר Ps. 19:6; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.

חפז fut. יִחְפֹּז "TO LEAP OR SPRING UP, kindred to חפז; תִּפֹּז; comp. חָפַז, אָזַן, נָפַז, נָפַז"—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حَفَز to thrust forward, to impel. A kindred root is חָפַר.) 2 Ki. 7: 15 (כְּחֵיב); Job 40:23; to be in alarm, Ps. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. נָפַח, Syr. حَفِز to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) to flee, Ps. 48:6; 104:7.

(2) to make haste, 1 Sa. 23:26. Hence—

חֲפֹזִין m. a hasty flight, Ex. 12:11; Deu. 16:3.

חֲפִים ("coverings"), [*Huppim*], pr. n. m.—(1) Gen. 46:21, otherwise called חֲפִים.—(2) 1 Chr. 7:12, 15.

חָפַן an unused root. Arab. حَفِن to take with both hands, to fill both hands. Hence (unless he verb should rather be taken as a denominative)—

חֲפִין, only in dual חֲפִינִים both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. حَفِن, Arab. حَفِنَة. Hence by transposition πύγμη, fist).

חֲפִי (perhaps "pugilist," "fighter"), [*Hoph-* n.], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חָפַר** i. q. חָפַר TO COVER, followed by עַל (compare חָפַר), hence TO PROTECT, Deut. 33:12.

(Arab. حَف to cover with a garment. The signification of covering is founded in the syllable חָפ, as also in the cognates חָב, כָּפ, עָפ, compare besides חָפַר and חָפַר the roots חָבַא and חָבַה to hide; חָפַר, עָכַב, חָפַר and חָפַר to cover, עָכַב Isaiah 31:5, עָכַב etc., also חָפַר, עָכַב, in which Nun and Lamed are inserted in the primary syllable, as in חָפַר etc.)

Derivatives, חָפַר, חָפַר.

II. **חָפַר** an unused root—(1) to rub off, to scrape off, to wipe off. (Arab. حَف to rub off.) (2) to wash off, to wash.

Derivatives, חָפַר, חָפַר.

חָפַר fut. יִחְפֹּר and יִחְפֹּר—(1) i. q. Arabic حَفَس to bend, to curve. Job 40:17, יִחְפֹּר "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable.—(a) to do something; to will, to desire, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חָפַרְתִּי צִדִּיק "I desire thy justification."—(b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by אֵל Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Ps. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חָפַר m. (with Tzere impure), ["pl. constr. חָפַר, Ps. 35:27; 40:15; but חָפַרְתִּי, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e. g. 1 Ki. 21:6, אֲנִי חָפַרְתִּי "if thou art willing," if it please thee. Mal. 3:1, אֲנִי חָפַרְתִּי "you wish for," delight in. חָפַרְתִּי אֵל a willing mind, 1 Ch. 28:9.

חָפַר m. with suff. חָפַרְתִּי [pl. חָפַרְתִּי]—(1) delight. 1 Sa. 15:22; Ps. 1:2; 16:3; 1 Ki. 10:13, חָפַרְתִּי "every thing in which she delighted." חָפַרְתִּי pleasant, acceptable words. Ecc. 12:10; 5:3, חָפַרְתִּי " (God) has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. חָפַר). חָפַרְתִּי precious stones, Isa. 54:12; plural חָפַרְתִּי precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. πᾶγμα. Ecc. 3:1, חָפַרְתִּי "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, חָפַרְתִּי אֵל "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חָפַרְתִּי יְהוָה "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac حَفَة a thing, an affair, from حָפַר i. q. חָפַר to will, desire.)

חָפַרְתִּי ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr. n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חָפַר** fut. יִחְפֹּר, Arabic حَفَر — (1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, יִחְפֹּר בְּעֵקֶם "they dig in the valley." Virg. Georg. 3:87, 88, 'cavat tellurem.' (In the Western languages this power is found in the same letters transposed in the roots חָפַר, חָפַר, as χράω, χαράω; χράω, χράω; sCRiBo, sCaLPo, sCaLPo,

gabta.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חפר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חפרה.

II. חפר fut. יחפר once in plur. יחפרו, Isa. 1:29.

Arabic خفر to blush, to be ashamed. (Perhaps kindred to חפר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פני Ps. 34:6; Job 11:18, וְחִפְרָה לְבָשָׁתְּךָ תִּשְׁכַּב " (now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מן of the thing in which any one is disappointed, Isa. 1:29 (comp. בוש).

HIPHIL — (1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חפר see חפרה.

חפר ("pit," "well"), [Hepher], pr.n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men—(a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2.—(b) of one of David's captains, 1 Ch. 11:36.—(3) 1 Ch. 4:6. Patron. No. 1. חפר Nu. 26:32.

חפרים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חפרע pr.n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρη (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρις).

חפרפרה f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפְרֵי מִינֵה i.e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפְרֵי הַמִּינֵה to the mice, or rats, or moles. Compare חפר.

חפש

TO SEARCH FOR ["LXX. σκάλλω, Psalm 76:7. Ch. and Sam. חפש, id. Kindred perhaps to חפר, the ח and ש being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יִחְפְּשׁוּ עֲלֵינוּ "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חפר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וְיִחְפְּשׂ רִיחִי "and my spirit made diligent search."

PUAL—(1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וְיִחְפְּשׂ בְּאַפְרֵי עֵינָיו "and he disguised himself, having a bandage over his eyes," 1 Kings 22:30. Job 30:18, תִּרְבֵּץ יִחְפְּשׂ "by (its) great power my garment (i.e. skin) is changed," comp. verse 19.

חפש m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חפש

pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence—(1) to spread out loose things on the ground (see חפש). Arabic خفش II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חלש. Arabic خفش Med. E.). Hence חפשית, חפשית.

(3) to set free, to liberate (a slave). Arab. حفس to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words—

חפש m. a spreading out, once Ezek. 27:20, בְּגָדֵיךָ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמִתֵּי חֲפְשִׁי "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חפית in verse 5, also the root No. 2, and חפשית."]

חפשה f. liberty, freedom, Lev. 19:20; see the verb No. 3.

חפשות & חפשי *f. infirmity, disease*, whence **חפשי** *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

חפשי *adj.* (pr. from the subst. **חפש** = **חפשה** with the *adj.* termination **י**) pl. **חפשים**—(1) *prostrate, infirm*, Ps. 88:6. [See **חפש**.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **חפשי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **חפשי** *id.* Ex. 21:26, 27, **חפשי**, **חפשי** *to be set free* (see **חפשי**).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חץ *m.* with suff. **חצי** pl. **חצים**.

(1) *an arrow*, from the root **חצץ**. **חצץ-חצים** archers, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, **חצץ** *he will dash his arrows* (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιόντα*, flying wounds).

(3) **חץ הנהיט** 1 Sa. 17:7 (כחיב) *is the iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **חץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that **חץ** can have the same meaning, and denote the wooden part of a spear.

חצב & חצב *fut. יחצב*—(1) *TO CUT, TO HEW OUT*, especially stones (compare **חטב**) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **חצב** *a stone cutter*, 2 Ki. 12:13; also *a wood cutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, “the voice of Jehovah cutteth out flames of fire,” i.e. sends out divided flames of fire.

(2) *figuratively, to destroy, to slay*. Hos. 6:5, **חצבתי בנביאים** “I have hewed (them) by the prophets,” i.e. I have declared to them death and destruction. In the other member there is **הרנהים**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i.e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **חצב**.

חצה *i. q.* **חצץ** (which see) *TO DIVIDE*, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, **חצה ימיהם** “let them not halve (or divide) their days (the days of their lives), i.e. let them not reach to half of their length of life. Followed by—

יגיו... יגיו *to divide and distribute between...and between*, Nu. 31:27, 42. Isa. 30:28, **יגיו יגיו** “(the river) shall divide (a man) unto the neck,” i.e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, **חצי**, **חצות**, **חצצה**, **חצית** and the pr. n. **חציאל**.

חצור (“village,” “hamlet” [“fence, castle, i. q.

Arab. **حَصْر**]), [**Hazor**], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Nch. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[**חצור הדרתה** (“new castle”), [**Hazor Haddattah**], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.”]

חצורה see **חצורה** *a trumpet*.

חצות [“Inf. used as a noun.”] only in constr. **חצות** *f. sing. middle*, from the root **חצה** to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חצי & חצי *constr. חצי*, with suff. **חצי** *m.*

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חצינו** our half, i.e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) *i. q.* **חץ** *an arrow*, from **חצה** in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חצי המנוחות (“the midst of the places of quiet”), pr. n. m., 1 Chr. 2:52; whence patron. **חצי המנוחות** verse 54.

I. **חציר** *i. q.* **חצר** *prop. a fence*; hence poetically *a habitation, dwelling*, i. q. **בית**. Isa. 34:13 [a dwelling for ostriches, 35:7.], “a dwelling for reeds and rushes.” Root **חצר** No. I.

II. **חציר** *m.*—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חצר** No. II.

[“**חצץ** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. **حصن** to be strong, to be fortified.”]

חצץ Psalm 129:7, and **חצץ** Isai. 49:2, Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَمَلَ, Æth. ሕፀረ: id., whence denom. verb حَمَسَ to carry in the bosom. [In Thes. *arm, forearm*; so called from strength (root ḥṣṣ); — ḥṣṣ id., also *bosom* where any thing is carried.]

חָצָה Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten*.

Part. Aphel מַהֲרָה *severe* or *hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַץ TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic **حصص** Conj. III. to divide one's share with

another, ^ח**חצה** a part, a portion. Talmud. to cut up, to cut in pieces (whence **הַצֵּיזָה** an axe or adze), hence figuratively, to distinguish. Kindred roots are **הָצַב**, **הָצַב**, Chald. **הַצֵּץ**. The primary syllable **הַצֵּ** has the power of cutting, dividing, or sharpening, in common with the cognates **חָו** (see **חָו**) (**חָרַד**, see **חָרַד**), also **קָץ**, **כָּס**, **נָז**, **נוּ** (see the roots **חָרַד**, **קָץ**, **כָּס**, **נָז**, **נוּ**). Pro. 30:27, "the locusts have no king, **וְהָיוּ הָעִמּוֹת בְּלֹא מֶלֶךְ**" and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. **דִּיבְּרִים** Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from **יָרָן**. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."] *18

PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence וְעַתָּה and the following words.

דָּבָר m. — (1) a small stone, gravel stone (from being broken up, made small), and collect. small stones, gravel, Prov. 20:17; Lam. 3:16.

(Syr. ^{ܡܫܬܐ}, Arab. حصی.)

(2) i. q. *Ꞁ* an arrow, poetically for lightning, Ps. 77:18.

חֲצִיזֶן-תָּמָר, חֲצִיזֶן-תָּמָר ("pruning of the palm"), [*Hazon-tamar, Hazon-tamar*], Gen. 14:7; 2 Ch. 20:2, pr.n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called חֲצִיזֶן. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

הַצֹּפֶרֶת & הַצֹּפֶרֶת f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the שֹׁפָר *buccina* or

horn, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816." Various have been the conjectures as to the etymology. Most (with whom I formerly agreed) derive it from קָצַר, Arab. حَضَرَ to be present, Conj. X. to call together; hence the form קָצַצַר was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence קָצַצַר a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive קָצַצַר from קָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeitic, imitating the clangour of the sound of a trumpet, as in Latin *taraſtantara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner *ḥadādera*. From this noun is derived the verb—

הַצֶּלֶק to blow a trumpet, to trumpet. It occurs in part. **מַחְצִירִים** (**מַחְצִירִים**), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28 כְּחִיב; where in קרי one צ being rejected, it becomes **מַחְצִירִים** or **מַחְצִירִים**, part. Piel or Hiphil, by a jejeune correction of a more uncommon form. — 2 Chron. 5:12, it is **מַחְצִירִים**, which appears to be a transcriptional error.

I. חָצַר an unused root. Arabic حَصَرَ, Ethiop. ረዘረ: *to surround to enclose with a wall*, whence חָצַר an enclosure, defence, castle. Kindred roots are חָצַר, and those given under the words חָצַר and חָצַר. Hence חָצַר, חָצַר No. I, and pr. n. חָצַר.

II. **חָצִיר** an unused root, i. q. **حَضَرَ** to be green, whence **חָצִיר** grass, which see. [The identity of this root with the preceding is maintained in 'Thea. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek **χόρος**, which, like **חָצִיר**, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasturage; i.e. grass, green herbage, etc. See Passow, h. v."]

[III. תִּצַּח (ק) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:19; 7:6; 13:14; 29:28, *to blow with a trumpet*; see תִּצַּח and תִּצַּח.]

חֲצֵר constr. חָצֵר with suff. חֲצָרִי, pl. חֲצָרִים constr. חֲצָרִי and חֲצָרוֹת const. חֲצָרוֹת comm. *an enclosure*, a place surrounded by a fence, specially—

(1) *a court, an enclosure before a building*, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. *הַחֲצֵר הַפְּנִימִית* the inner court, or court of the priests. 1 Ki. 6:36, *הַחֲצֵר הַגְּדוֹלָה* the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called *קְבוּטֵי הָעֵיָר*, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) *הַחֲצֵר אֲדָדָר* ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called *אֲדָדָר*, Josh. 15:3.

(2) *הַחֲצֵר גִּדָּדָה* ("village of good fortune"), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27.

(3) *הַחֲצֵר סוּסָה*, Josh. 19:5, and *הַחֲצֵר סוּסִים* ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

(4) *הַחֲצֵר עֵינָן* Eze. 47:17, and *הַחֲצֵר עֵינָן* ("the village of fountains"), [*Hazar-Enan*], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(5) *הַחֲצֵר שְׁעָלָה* ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(6) *הַחֲצֵר הַחֲתִיכוֹן* ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

(7) plur. *הַחֲצֵרוֹת* [*Hazeroth*], a station of the Israelites in Arabia Petraea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

הַחֲצֵרִי see *הַחֲצֵרִי*.

הַחֲצֵרֹן ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth. 4:18. Gr. *Ἑσρώμ*, Mat. i. 3. Patron. is *הַחֲצֵרִי* Nu. 26:6. [(3) of a town in the tribe of Judah, Josh. 15:3, 25.]

הַחֲצֵרִי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 קרי In כתיב and 1 Ch. 11:37, *הַחֲצֵרִי*.

[*הַחֲצֵרִים* *Hazerim*, pr. n. Deu. 2:23.]

הַחֲצֵר מָתָה ("the court of death"), [*Hazar-maveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs *حضر موت*, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

[*הַחֲצֵרִי* (כ) Piel part. 2 Ch. 5:12; see *הַחֲצֵרִי*.]

חָק see *חָק*.

חָק m. followed by Makk. *חָק*, with suff. *חָקִי*, ba *חָקִי* Lev. 10:13; *חָקִים* Ex. 5:14; plur. *חָקִים*, constr. *חָקִי* and *חָקִי* Ezek. 20:18, properly *that which is established or definite* (from the root *חָקַק* No. 3), e.g. *חָקִי* that which is appointed for me, Job 23:14. Specially—

(a) *an appointed portion of labour, a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) *a defined limit, a bound*, Job 26:10; Prov. 8:29. *חָק לֹא חֵץ* without limit, Isa. 5:14; 24:5.

(c) *an appointed time*, Job 14:13; 28:26.

(d) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: *a decree of God*, Psa. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God]

חָקַק unused in Kal, i. q. *חָקַק* pr. to cut into (*hacken, hauen*), to hack; hence to engrave, to carve (Pual, No. 1); to draw, to paint (Pual, No. 2; see *חָקַק*, No. 2); also, to hack up the ground (*aufhacken*); see Hithpael.

Pual part. *חָקֻקָה*—(1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

HITHPAEL, to dig up, to hack up the ground, *aufhacken, einen Graben aufwerfen*. I would thus, from the primary signification, explain Job 13:27, *עַל-אֲשֵׁי תַתְּחִיתִי* "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חָקָה f. from *חָק*, that which is established or defined ["Sing. spoken always of a single law or ordinance; e.g. *חָקַת הַמִּסָּחָה* "law, ordinance of the passover"]; specially—(a) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, *חָקַת עוֹלָם* "an everlasting law."—(b) *practice, custom*, e.g. of the Gentiles, i. e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חִקּוּפָּא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חִקּוּ = حَقَفَ TO BEND ONE'S SELF.

חָקַק prop. TO CUT, TO CUT INTO, TO HACK, *hauen, einhauen*; compare the kindred roots, all of which are onomatopoeitic, חָקַק and חָקַק to strike with a sword, *hauen*, then to stamp violently; also, to encounter violently; חָקַק and חָקַק id.; *haden, to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as חָקַק *leden* [to lick], חָקַק, *tappen*, חָקַק *ballen*, חָקַק *tinnio, schallen*, חָקַק to beat, to beat to powder, etc.; and in the geminate forms, חָקַק *gargarizavit*, חָקַק *pipiviti*, חָקַק *tintinnum edidit*, etc. Specially —

(1) *to carve out a sepulchre, in a rock*, Isaiah 22:16; *to engrave letters and figures on a tablet*, Isa. 30:8; Eze. 4:1.

(2) i. q. *γράφειν, to delineate, to paint*, Isa. 49:16; Eze. 23:14.

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. חָקַק poet. for חָקַק a judge, Jud. 5:9.

Pual part. חָקַק what is decreed, Pro. 31:5.

HOPHAL, fut. יִחָקַק (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

POEL, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part. חָקַק — (1) *a law giver*, Deut. 33:21; Isa. 33:22; *a leader*, Jud. 5:14. — (2) *a sceptre*, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חָקַק, חָקַק, [חָקַק], and —

חָקַק m. only in pl. const. חָקַק *decrees, things determined*, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חָקַק, verse 16).

חָקַק *Hukkuk*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חָקַק 1 Ch. 6:60.]

חָקַק fut. יִחָקַק (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חָקַק, חָקַק, see חָקַק Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14, followed by acc. of person or thing, *to explore, search out*, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדָל מְבִין יִחָקַק but a poor man who has understanding searches him." LXX. *καταγινώσκειται*. Aqu. Theod. *ἐκτεχνύσκει*.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא יִחָקַק מִשְׁקַל נְחֹשֶׁת "the weight of the brass could not be searched out," comp. חָקַק.

Hence חָקַק and —

חָקַק (1) *searching, investigation*, Job 34:24. חָקַק that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also *deliberation*, Jud. 5:16.

(2) *that which is known by investigation, hidden, secret*. Job 38:16, חָקַק תְּהוֹם "the most secret recesses of the sea." Metaph. חָקַק Job 11:7, i. q. *τὰ βάθη τοῦ Θεοῦ*. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חָר m. only in plur. חָרִים, *noble, freeborn*, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חָרִים Ecc. 10:17. Root חָר No. 2.

חָר a hole, see חָר.

חָר see חָר.

[חָר חָר see חָר.]

חָר or חָר an unused root. Arabic حَرَى

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חָרִים, חָרִים, and —

חָרִים m. plur. *dung, excrements*, Isa. 36:12. In the margin the more decent word חָרִים is found [as the חָרִים]; the vowels of which are subjoined to this.

חָר whence imp. חָר, and חָר future יִחָר — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from חָר, *to be dry, to become dried*, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, וְהָרָב יִחָר. Compare Reimarus, De Differentia Voc. Hebr. p. 64. (From the same stock is Gr. *κάψω* to become dry, *καμύβος* dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21; Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֶרֶב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמַם and שָׁעַר.

(Arab. حَرِب to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is حَرِب I. II. IV. to wage war.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste, towns, countries*, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Eze. 4:15.

חֶרֶב adj. fem. חֶרְבָּה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרְבִּי, pl. חֶרְבוֹת, const. חֶרְבוֹת, f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. חֶרֶב, to be sharp, acrid, whence חֶרֶב edge of a sword"]. (Arab. حَرَب, Syr. سَحَاب, whence Greek ἀπρη, see Bochart, Hieroz. ii. p. 760.) חֶרֶב לְפִי חֶרֶב to smite with the edge of the sword; to kill with the sword, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב & חֶרֶב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. town laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרְבָּה plur. חֶרְבוֹת, with art. חֶרְבוֹת const. חֶרְבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31, נָתַתִּי אֶחֱצֵיקֶם חֶרְבָּה "I will lay your cities waste." חֶרְבוֹת לְבָנָה to build up ruins or places laid waste. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth הַבְּנוֹת חֶרְבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhäufen aufbauen. Synonymous with this is חֶרְבוֹת הַקִּים Isaiah 44:26. חֶרְבוֹת הַקִּים the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרְבָּה (for חֶרְבָּה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרְבוֹן plur. constr. חֶרְבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָה (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חֶרַג ἀπαξ λεγόμεν. Psalm 18:46, to SHAKE, to TREMBLE. Ch. חֶרַג fear, trembling. (The primary syllable is רַג, which equally with רַע denotes tremulous movements, see רַגַּע, רַגַּע). Loc. cit. חֶרְבוֹת חֶרַג "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج to go out, translate *shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is חֶרְבוֹת.

חֶרְגֵּל an unused quadril. i. q. Arab. حرجل to leap, to gallop as a horse, to spring as a locust. It is formed from the trilateral חֶרַג to tremble, which is applied to leaping (see חֶרַג). By the omission of ר from this root another trilateral is formed, חֶרַג. Hence—

חרגל *m. a locust*, so called from its leaping (see the root, comp. *ἀρράκος*, *ἀρράλαβος*, from *ἄρρειν*), with wings and fit for food, Lev. 11:22. (Arab. *حرجلة*, a troop of horses, also of locusts, *حرجوان*, *l* and *a* being interchanged, a kind of locust without wings).

חרד fut. *יִחַד*.—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused *חָרַד* prob. had the signification of terrifying, compare *עָרַץ*, *ἀράσσω*.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by *ל* of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, *וַיִּחַדּוּ אִישׁ אֶל אָחִיו*, "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by *אֶל* prop. to fear for any one, i.e. to take care of him, 2 Ki. 4:13 ["followed by *אֶחָד* to follow any one trembling, 1 Sa. 13:7"].

(3) to come trembling, to hasten (compare *חָפַז* NIPHAL), followed by *מִן* from a place, Hos. 11:10, 11; *לִפְנֵי* to meet, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. *חָרוֹד*.

חרד adj.—(1) trembling, fearful, afraid, Jud. 7:3; followed by *עַל*, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3, *הַחֹדִים בְּמִצְוַת אֱלֹהֵינוּ*, "those who fear (or reverence) the commandment of our God," compare 9:4; Isa. 66:2, *חָרַד עַל דְּבָרִי*, "who reverences my words," followed by *אֶל* verse 5.

חֲרָדָה *f. constr.* *חֲרָדוֹת* plur. *חֲרָדוֹת*, Eze. 26:16.—

(1) terror, fear. Gen. 27:33, "and Isaac feared *הַחֲרָדָה* a great fear." A genitive after this word sometimes refers to the person who is feared, as, *הַחֲרָדָה* the fear of man, Prov. 29:25; sometimes to him who inspires fear, *הַחֲרָדָה* terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חָרַב fut. *יִחַר*, apoc. *יִחַר*.

(1) TO BURN, TO BE KINDLED, cogn. to *חָרַד*. Always spoken of anger, concerning which these expressions are used—(a) *חָרַב אָפוֹ*, Exod. 22:23; followed by *בְּ* against any one, Gen. 30:2; 44:18; Job 32:2, 3; 49:7; less often followed by *אֶל* Nu. 24:10; *עַל* Zec. 10:3—(b) without *אָפוֹ*, *חָרַב לוֹ*, "anger was kindled

to him," he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(c) *חָרַב בְּעֵינָיו* "anger was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote scrow than anger; and hence they are rendered by the LXX. by the verb *ἀπείμαι*, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas *עָצַב* NIPHAL, and *עָצַב* HITHPAEL.

(2) to be angry, followed by *בְּ* Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root *חָרַד*]). part. *נִחָרִים* pl. i. q. Kal No. 2, to be angry, Isa. 41:11; 45:24; followed by *בְּ* against any one, Cant. 1:6 [but this should be referred to *חָרַד*].

HIPHAL fut. *יִחַר*.—(1) to make to burn, to kindle anger, Job 19:11; followed by *עַל*.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20, *אֶחָדֵינוּ יִחַר*, "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. *יִחַר* (of the form *חָקַט*) to emulate, to rival, Jer. 22:15; followed by *אֶת* with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Ps. 37:1, 7, 8; Pro. 24:19.

Derived nouns, *חָרוֹן*, *חָרִי*, *חֲרָה*.

[*חָרְהִיָּה* (*Harhaiah*), according to other copies *חֲרִיָּה* ("who was dried up"), pr. n. of a man, Neh. 3:8.]

חָרוֹד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. Jud. 7:1. Hence Gentil. *חָרִי* 2 Sa. 23:25.

חֲרוֹמִים *m. pl.* strings of pearls, or other gems, or coral; Cant. 1:10; from the root *חָרַב* which see. Syr. *ܡܚܪܝܡ* and Arab. *خَرَز* a necklace composed of gems or pearls.

חָרוֹל *m.*, Job 30:7; Zeph. 2:9; pl. *חָרוֹלִים* Prov. 24:31, the nettle, so called from its burning, from the root *חָרַב* = *חָרַב*. Comp. *Ἀθήλα*: to singe, for *ἄθηλα*. See Celsii Hierobot. t. ii. p. 165.

[*חָרוֹמָף* (contracted from *חָרוֹם חָרוֹם* flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10].

חָרוֹ *m.* (from the root *חָרַב*) heat, burning, and concr. of something burning, Ps. 58:10.

There is often found the phrase *חָרוֹן אָף* "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. *חָרוֹן* is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. *חָרוֹנִים*, Ps. 88:17.

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(a) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

חֲרִי יוֹגִים (from the root **חָרַא**), *doves' dung*, 2 Ki. 6:25 כְּחִיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (حرو الصافر), and in the shops of the (hymnists [in Germany] *assa foetida* is called *Zeufelsbref*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is **רְבִיּוֹנִים**, which see.

חָרִים m. pr. *something turned or carved* (from the root **חָרַם**); specially a conical *pouch or purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schroederus, De Vestitu Mulierum Heb. c. 17.

חֲרִיף (Arabic خريف "autumnal showers," from חֲרִי autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יִזְהָ (also signifying autumnal showers).

חָרִץ (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*; *τμήμα*. 1 Sam. 17:18, עֲצֵצוֹת חֲרִיצֵי הַחֶלֶב "ten cuttings of (thickened) milk (or of soft cheese)." LXX. *τροφαλίδες*, i. e. according to Hesychius, *τμήματα τοῦ ἀπαλοῦ τυροῦ*. Vulg. *decem formellæ casei*. Arab. كرس (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. **חָרִץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חֲרִישׁ (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἀπορός, Gen. 45:6; Ex. 34:21.

חֲרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἀπαξ λεγόμεν. Pro. 12:27, prob. to *BURN, TO SINGE* (like Chald. **חָרַךְ** and Arab. حرق), hence to *roast flesh*. Prov. loc. cit., לֹא יִחַרְךָ בְּסִיָּה צִידוֹ.

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. **חָרַךְ** for רָכַץ. LXX. οὐκ ἐκτρέφεται θήραν, pursues not prey. Chald. and Syr. **חָרַךְ** will take, will catch; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַץ**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַץ** net-work, lattice. [To this Gesenius accedes in Thes.]

חָרַךְ Chald. *to burn, to singe*, i. q. Arab. حرق.

חֲרָפֶל to be singed, Dan. 3:27.

חָרָבִים m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. *δικτυα*. (Chaldee **חָרָבִים** a window.)

חָרַל see **חָרַל** [given as an unused root in Thes.].

חָרַם unused in Kal, properly to *SHUT UP* (comp. **חָרַם** a net, No. 1.)—

(1) specially to *shut in, to contract the nose* (comp. **חָרַם**). Hence part. **חָרִים** Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. *naso parvo*. Arab. **خَرَمَ** and **خَرَمَ** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) to *prohibit* to common use; to *consecrate* to God (opp. to **חָלַל**). Arabic **حَرَمَ** to prohibit, especially to common use. II. to render sacred. IV. to

devote. **حَرَم** a sacred place, adytum, also women's apartment [*Haram*]. **חָלַל**: to account unlawful, **חָלַל**: to forbid, to prohibit. See **חָלַל**.

חָרַם — (1) to *consecrate, to devote* (**חָלַל**: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) to *extirpate, to destroy utterly*, cities (Luth. *verbannen*), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **חָרַם** Josh. 11:12; 1 Sa. 15:8. The phrase **חָרַם אֶתְרֵי** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. **חָרַם** 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, **וְהָיָה יְהוָה יִתְּנוּ לָשׁוֹן** **וְהָיָה יְהוָה יִתְּנוּ לָשׁוֹן** "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

חֹרֵם **חֹרֵם** to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 12:19; Lev. 27:29.

חֹרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חֹרֵם for **חֹרֵם** (i. q. **חֹרֵם** "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חֹרֵם, once **חֹרֵם** (Zec. 14:11), with suffix **חֹרֵם**, **חֹרֵם** pl. **חֹרֵם**.

(1) *a net*, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. *nets* are used of the blandishments of women, Ecc. 7:26.

(2) *the devoting* of any thing to utter destruction, Mal. 3:24; Zec. 14:11. **אִישׁ חֹרֵם** a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חֹרֵם ("a devoting," a place laid waste), [*Hor-mah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called **צִפּוֹת** Jud. 1:17.

חֹרֵם (i. q. **חֹרֵם**, prominent summit of a mountain; properly it seems the nose of a mountain; compare **חֹרֵם**, *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called Jebel esh-Sheikh (جبل الشيخ) and towards the south *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. **חֹרֵם** Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites **חֹרֵם**, by the Sidonians **חֹרֵם**; and they were also sometimes called **חֹרֵם**; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חֹרֵם quadril. prob. compounded of **חֹרֵם** to cut off, and **חֹרֵם** to cut into. Hence—

חֹרֵם m. *a sickle, reaping hook*, Deut. 16:9; 23:26.

חֹרֵם (i. q. Arab. **حَرَم**) a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Kārrhai*, *Carrae*, Arab. and Syr. **حَرَان**, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alfeg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֹרֵם ("two caverns," dual from **חֹרֵם** = *חור*) [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is **חֹרֵם** Neh. 2:10, 19 **חֹרֵם** page cxvii, B, is altogether a different place

חֹרֵם (perhaps for **חֹרֵם** from **חֹרֵם** to snore, and **חֹרֵם** to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חֹרֵם & חֹרֵם an unused root.

(1) i. q. **חֹרֵם** and **חֹרֵם** to scrape, to scratch and intrans. to be rough; **חֹרֵם** a potsherd, so called from its being scratching, rough. Hence **חֹרֵם** a sherd, and **חֹרֵם**, *חֹרֵם*.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root **חֹרֵם**. Hence **חֹרֵם** the sun.

חֹרֵם m. [in pause **חֹרֵם**, root **חֹרֵם**].—(1) *the itch*, Deut. 28:27; so called from scratching (*κράσσειν von tragen*).

(2) *the sun*, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with **חֹרֵם** par. **חֹרֵם** Jud. 14:18 (like **חֹרֵם**, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that **חֹרֵם** properly is the orb, or disc of the sun, *die Sonnen-scheibe*, from the idea of scraping or forming, as the Germ. *Scheibe* from the verb *schaben* (see Adelung h. v.).—**חֹרֵם**, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (*Ἀχερὲς*), Symm. (*πόλις ἡλίου*), Vulg. (*civitas solis*), Saadiah (*قريّة حرس*), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean *the city of the sun*; i. e. Helio-

polis in Egypt; called elsewhere **בית נאקש**, what-
ever may be thought of the authenticity of the words,
עיר החרם יאמר לאחת. [Nothing but *conjecture* can
be opposed to their genuineness.] From the Arabic
usage **حرس** to defend, to preserve, it may be rendered
"one shall be called a city preserved," i. e. one
of those five cities shall be preserved. Whichever
rendering is preferred, this reading is better than the
other החרם עיר, concerning which see p. cccxxxii, B.

החרסות f. a pottery, potters' workshop, **ἄδφερεν**,
where earthen vessels are made (from **חרש**). Hence
שער החרסות the pottery gate, Jer. 19:2, a gate of
Jerusalem near the valley of Hinnom. ["See under
שער."] In **חריטית** there is **חריט**.

חרע an uncertain root ["Syr. Ethpaël to be
cunning"], see **חחע**.

חרף fut. **יחרף** (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. **خرف**).
With this accord the Lat. *carpo*, and (with a prefixed
sibilant) German *farp*, *färf*. The primary syllable
חר has also in other roots the signification of plucking
(*rapienti*), as **זרף**, **זרף**, **זרף**, see **זרף**. Hence **חרף**,
חרף the time when fruits are plucked, autumn,
and from this—

(2) denom. to pass the autumn (and winter), to
winter, **χειμάω**. Isa. 18:6, **וְכָל-בְּהֵמַת הָאָרֶץ עָלֶיךָ תִּחְרַף**,
"and all the beasts of the field shall winter upon it,"
as rightly rendered by Chald., Jerome, Luth. Opp.
to **קוץ** to pass the summer (from **קוץ**). The Arabic
verb **خرب** has also many significations derived from
خرب and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach.
Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, **לֹא-יִחְרַף**,
לִבִּי "my heart (my conscience) shall not re-
proach me as to any day of my life;" i. e. I do not
repent of any day.

PIEL **חרף**—(1) i. e. Kal No. 3, to reproach, to
scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11;
102:9, etc.; followed by **ל** 2 Chr. 32:17; **פ** 2 Sam.
23:9, **חָרַף הָרָפָה** Ps. 79:12; 89:52.

(2) followed by **נַפְשׁוֹ** to scorn life, to count one's
life as of little worth, i. e. to expose one's life to
very great danger, especially in battle, **παράβαλλε-
σθαι**. Jud. 5:18, **וְנָחֲלוּ עִם הָרָפָה וַיִּשְׂאוּ לְמוֹתָהּ**,
"Zebulun, the people despised their life (and cast it away) unto
death." The Arabs make a similar use of the verbs
أهان, **بذل**, **عرض**, see my Comment on Isa. 53:12.
It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of
Him who laid down his life that he might take it
again.]

NIPHAL, pass. of Piel No. 2, to be betrothed, speak-
ing of a woman; prop. abandoned, i. e. given up, or
delivered to a husband. Levit. 19:20, "a maid-
servant **נְחֻרְפָה** לַאִישׁ who is betrothed to a husband."
So in the Talmud **נְחֻרְפָה** is i. q. **נְחֻרְפָה** espoused.
There is a similar use made of the Arabic verbs
بخس, properly to esteem lightly, and then to
deliver a wife to a husband; see Schultensii Opp.
Min., p. 145, seq.

The derived nouns follow, with the exception of
חריף.

חֲרִיף ("plucking"), [*Hareph*], pr. n. m., 1 Chr.
2:51.

חֲרִיף m. autumn, the season in which fruits are
gathered (see the root No. 1). Arabic **خريف**, see

Schultens on Job 29:4. It commonly includes also
the winter, and thus **חֲרִיף** and **חֲרִיף** summer and autumn
make up the whole year, Gen. 8:22; Ps. 74:17; Zec.
14:8. **בֵּית חֲרִיף** a winter house, Am. 3:15. Metaph.
used of mature age, manhood; compare Gr. **ἀνίστα**
Pind. Isthm. ii. 8; Nem. v. 11; **ῥα**, Plato. Legg. viii.
p. 415: *auctumnus*; Ovid. Met., xv. 200. Job 29:4,
בְּיַמֵּי חֲרִיפִי "in the days of my maturity," i. e. of my
manly vigour; **ῥα ἀμῆς μου**, the flower of my age.

[It may, I think, be questioned, whether **חֲרִיף**
really means winter as well as autumn; the phrase
חֲרִיף will not prove it by any means; see Genesis
8:22. As to Pro. 20:4, it may signify "he will not
plow by reason of the autumn," i. e. the abundance
of autumn fruits. In Job 29:4, the metaphorical
use appears to arise from the autumn having been
regarded as the beginning, the prime of the year,
see Thes.]

חֲרָפָה f.—(1) reproach, scorn, contempt—
(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12,
pass. Mic. 6:16, **חֲרָפָה** עָמִי "the reproach of my
people," i. e. the reproach which the people cast upon
me—(b) which rests upon any one. Isa. 54:4, "the
reproach of widowhood," i. e. which rests on widows.
Joel. 5:9, "the reproach of Egypt," i. e. the stigma
resting on Israel from the time of their departure cut
of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is
despised, Neh. 2:17; Psalm 22:7; Joel 2:17, 18,
Plural **חֲרָפוֹת** Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

with anger, Cant. 1:6, נְהִירָדִי. See Thes. In Man. from חָרָה.]

PILPEL inf חָרַר to kindle (contention), Proverbs 26:21.

Derived nouns [חָרָר, חָרַר, חָרָר and—

חָרָרִים m. pl. parched, or sunburnt places, Jer. 17:6

חָרַשׁ i. q. חָרַס which see. Hence—

חָרַשׁ m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חָרַשׁ כֶּלִי חָרַשׁ a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חָרַשׁ stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַשׁ [fut. חָרַשׁ and חָרַשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַץ, חָרַץ, חָרַץ, which see. Syr. حَرْش is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חָרַשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חָרַשׁ); followed by עַל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; κατὰ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. חָרַשׁ to plow (Arab. حَرَث Eth. ለረሰ id., مَجْرَات a plowman, a husbandman, حَارِث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with פָּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עָלַי חָרְשׁוּ חֲרֻשִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (Unheil rinadern), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. חָרַשׁ to be deaf (compare חָרַשׁ deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. حَرْش, Med. E., Arab. خرس id., خرس dumb. The origin of this meaning lies in

cutting off, hacking, and חָרַשׁ properly is blunted, stumpf, stumpffinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חָרַשׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, רְאֵיתָהּ יְיָ אֱלֹהֵי חָרַשׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by כֵּן in a pregnant sense, Psalm 28:1, אַל תִּחְרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חָרַשׁ.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:18; Mic. 3:12.

HIPHAL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by לְ to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by כֵּן to be silent from some one, i. e. to hear some one silently; followed by אֵל id., Isa. 41:1; to be silent about any thing (stwas verstaenigen), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תִּחְרְשׁוּן and you shall keep quiet," or be still. Followed by כֵּן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except חָרִישׁ [חָרִישׁ, מְחָרֵשׁ, מְחָרֵשׁ.

חָרִישׁ (of a form which takes dagesh, for חָרִישׁ) constr. חָרִישׁ (Exod. 28:11; Isa. 44:12, 13; compare חָרִישׁ constr. חָרִישׁ Eze. 26:10)—

(1) an engraver, of stones, Ex. 28:11.

(2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרִישׁ בְּרֹזֶל an artificer of iron. Isa. 44:12, חָרִישׁ עֵצִים an artificer of wood, ih.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חרש משהו artificer of destruction, Eze. 21:36.

חרש (of the form חרש) adj. pl. חרשים deaf (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חרש m.—(1) *work of an artificer*. Hence יַחְרֵשׁ the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. *ܚܪܫܐ*, compare *ܚܪܫܐ* Chaldee חרש a magician, an enchanter. Isa. 3:3; חרשים "oneskilled in artifices," i.e. in magic: there follows חרש נבול a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 9:1.

(4) [*Heresh*], pr.n. of a man, 1 Ch. 9:15.

חרש m. pr. part. Kal of the verb חרש No. 1, 2, *cutting, fabricating*, hence *a cutting instrument, edged tool*. Gen. 4:22, חרש נחשת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חרש m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb חרש to be entangled, חרש חרש a wood, חרש חרש a thicket of trees, compare Sam. 17:12, חרש חרש a wood, Isaiah 17:9; Eze. 31:3. With ה parag. חרש 1 Sa. 23:16, which is also retained with a preposition. חרש חרש verses 15, 18; pl. חרשים 2 Ch. 27:4.

חרש (Chaldee "enchanter," "magician"), [*Harsha*], pr.n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חרש f.—(1) *the working of wood, or stones*, Ex. 31:5; 35:33.

(2) חרש חרש [*Harosheth of the Gentiles*], pr.n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חרת i. q. חרש No. 1, TO ENGRAVE, compare χαράσσω, χαράττω. It occurs once, Exod. 32:16. (Chald. חרת id.). [Hence in Thes.]—

חרת (prob. i. q. חרש "wood" ["a cutting, hence i. q. חרש"], [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חרש ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חרש m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, חרש חרש LXX. δύο ποίμνια αἰγῶν. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well تطيعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حنف to drive a flock." This word is only found defectively حنף.]

חרש fut. יחרש —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. *ܚܪܫܐ* id. A kindred root is *חרש*.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חרש שפתיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אל תחרש keep not back (thy throat or mouth)." Followed by מן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by מן of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without מן of person.

(4) *to spare, to be sparing of*—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *schonen*). Isa. 14:6; 2 Ki. 5:20. Followed by ל to reserve for something (*für etwas aufsparen*), Job 38:23.

NIPHAL.—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חרש fut. יחרש a kindred root to חרש (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab *سكف* and *حسف*). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חרש שכל "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חרש נטף "with the buttocks uncovered." *To make a tree bare*, i. q. *to strip off its leaves*, Ps. 29:9.

(3) *to draw* (as water), properly from the sur-

face, oben abfchöpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic حَسْب is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from حَسَف to let down]).

Derivatives, חֶשֶׁב, חֶשֶׁב and pr. n. חֶשֶׁב.

[חֶשֶׁב s. חֶשֶׁב.]

חֶשֶׁב fut. (חֶשֶׁב but חֶשֶׁב Ps. 40:18; חֶשֶׁב Ps. 35:20)—(1) TO THINK, TO MEDITATE. (Arab.

حَسَب, Syr. حَسَب, Æth. ሐሰበ and ሐሰበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. حَسَب and حَسَب, whence חֶשֶׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. to think out, to invent, to compose, as songs [music], Am. 6:5; artificial work (compare חֶשֶׁב), Ex. 31:4; whence חֶשֶׁב an artificer, 2 Chron. 26:15; especially *polymiliarius*, a weaver of damask adorned with figures (different from חֶשֶׁב) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, to plot, as חֶשֶׁב אֱוֹן Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חֶשֶׁב רָעָה עַל Genesis 50:20; Mic. 2:3; Nah. 1:11; חֶשֶׁב מְחַשְׁבוֹת עַל (against some one), Jer. 11:19; 18:11, 18; followed by אֵל Jer. 49:20; 50:45; followed by a gerund, to think, to purpose to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added אֵל of the person).

(2) to think, to take to be so and so, followed by acc. and dat. (λογίζεσθαι τινα εἶς τι). Gen. 38:15, וַיַּחְשְׁבֶהָ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and 3 Job 19:11. Absol. to make much account of, to esteem, to prize (achten for hochachten). Isaiah 13:17, אֲשֶׁר בָּסָף לֹא יַחְשְׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) to impute something to some one; followed by 7 of pers. and acc. of the thing; e.g. sin, Psalm 2:8; 2 Sam. 19:30; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, to be computed, reckoned, 2 Ki. 22:7; to be accounted, followed by 7, Josh. 13:3; 2 Sa. 4:2.

(2) pass. of Kal No. 2, to be taken for,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חֶשֶׁב חֶשֶׁב is counted wise." Gen. 31:15; Isa. 40:15. Followed by 7 to be reckoned equal to some one, Job 18:3; 41:21; Hos. 8:12 (hence to be like, Isa. 5:28); followed by 7 id. 1 Ki. 10:21; Lam. 4:2. 3 Isa. 2:22, בְּמָה יִחְשַׁב הוּא "to what shall he be made equal," i.e. at how much is he to be estimated? followed by עַם Ps. 88:5.

(3) pass. of Kal No. 3, to be imputed to some one, followed by 7 Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) to compute, to reckon; (as to the primary signification of roots being very often preserved in Piel, see Lehrg. p. 242); with acc. (εἰς τινα berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, אִם (אִם) to reckon with any, 2 Ki. 12:16.

(2) to consider, to think upon (beachten), Psalm 77:6; 119:59.

(3) to think, to meditate, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. to think out, Prov. 16:9; in a bad sense, to devise, to plot, followed by עַל of pers. חֶשֶׁב מְחַשְׁבוֹת עַל Dan. 11:24; אֵל of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, to be as though it were—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, to reckon one's self with. Nu. 23:9.

The derivatives follow, exc. חֶשֶׁב, חֶשֶׁב.

חֶשֶׁב Ch. i. q. Heb. No. 2, to reckon, to take for any thing, followed by 7 Dan. 4:32.

חֶשֶׁב m. the girdle of the high priest, with which his אֶפֶסֶת was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֶשֶׁב הָאֶפֶסֶת Ex. 28:27, 28; 39:20, 21; חֶשֶׁב אֶפֶסֶתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֶשְׁבָּנָה (for חֶשֶׁב בְּנָה "reason," "thought in judging," perhaps "wise judge"), [Hashbadana], pr. n. of a man, Neh. 8:4.

חֶשְׁבָּה ("estimated," for חֶשֶׁב with the Aramaean article [i. e. the emphatic termination]), [Hashubah], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֶשְׁבֹן m.—(1) reason, understanding, Ecc. 7:25, 27; 9:10. Vulg. ratio.

(2) [Heshbon], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:9). The *Esbonites* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syria, p. 11). It is now called حَسْبَان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֶשְׁבֹן plur. חֶשְׁבֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֶשֶׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 1 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֶשְׁבִּיהוּ חֶשְׁבִּיהוּ ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֶשְׁבָּה (i. q. the preceding, from which this seems to have originated, being changed into ב), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֶשְׁבִּנִיָּה (id.) [*Hashabniak*], pr. n. m.—(1) Neh. 3:10.—(2) Neh. 9:5.

חֶשֶׁה fut. יִחְשֶׂה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under הָקָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by כִּן to turn oneself silently away from any one, Ps. 28:1. Compare חָרַשׁ No. 4.

Hiphil הִחְשִׂה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הִחְרִישׁ, הִחְשִׂים), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form חֶשֶׁשׁ [from חֶשֶׁשׁ] Job 31:5, see Analyt. Ind.

חֶשֶׁב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֶשֶׁךְ Chald. *darkness*, Dan. 2:22. Root חֶשֶׁךְ.

חֶשְׁקִים see חֶשֶׁקִים.

חֶשֶׁךְ Chald.—(1) *to be needful*. (Syr. *ܡܡܝܢ* *to be fit, useful*.) Ezra 6:9; מַה-יֶּחֱשֶׁךְ "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חֶשְׁחֹת f. *need*, what is needful, Est. 7:20.

חֶשְׁכָּה see חֶשֶׁכָּה.

חֶשְׁשִׁים see חֶשֶׁשִׁים.

חֶשֶׁךְ fut. יִחְשֶׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. *ܡܡܝܢ* id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

Hiphil—(1) *to darken, to make dark*. Amos 5:8; יוֹם לִיְהוָה חֶשֶׁךְ "he makes the day dark (even unto) night;" followed by לְ 8:9. Metaphorically Job 38:2; מִי זֶה מְחֹשֶׂךְ עֵצָה וְנֹוֹי "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֶשֶׁךְ and the following words.]

חֶשֶׁךְ pl. חֶשְׁכִּים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldean חֶשְׁכָּה id.

חֶשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֶשֶׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22; לֹא יֵאֱמִין שׁוֹב כִּנִּי חֶשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אֵוֶר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—[("d) *wickedness*, Prov. 2:13; comp. *τὸ σκότος*, John 3:19; also Rom. 13:12.]

חֶשְׁכָּה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֶשְׁכָּה Ps. 139:12. Plur. חֶשְׁכִּים Isa. 50:10.

חֶשְׁכָּה or חֶשְׁכָּה (with Tzere pure), constr. חֶשְׁכָּת (without dagesh lene), Ps. 18:12.

חֶשְׁכָּה f. id. *darkness*. Mic. 3:6; לְכֶם, חֶשְׁכָּה "and darkness shall surround you, so that ye shall not divine." Some copies have חֶשְׁכָּה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לִיְהוָה in the other clause.

חָשַׁל unused in Kal i. q. **שָׁחַל** to prostrate, to
be slain.

NIPHAL, part. **דלִּיִּי** *the weakened, the wearied*,
Deu. 25:18.

𐤒𐤒 Chald. *to make thin*, hence *to crush*, *to beat fine*, i. q. **𐤒𐤒**, Dan. 2:40. (Chald. and Talmud Jerus. *to hammer out*, *to beat out thin*, **𐤒𐤒** crushed barley. Syr. **𐤒𐤒** *to hammer out*.)

חָשַׁם an unused root. Arab. حشم — (1) *to be fat*, transposed **חָשַׁם**. — (2) *to have many servants* (prop. *to be rich, wealthy*). Hence **חֲשִׁמּוֹן**, **חֲשִׁמוֹן**, **חֲשִׁמוֹן** [חֲשִׁמוֹן], and —

חֲשִׁימִי ("rich," "wealthy." Arab. حاشيم having many servants), [*Hashumi*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֶשֶׁם see **חִישָׁם**.

הֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*],
pr. n. of a town in the tribe of Judah, Josh. 15:27.

הַשְּׁמוֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

ܠܚܫܢ m. brass made smooth, i.e. polished,
 Eze. 1:4, 27; 8:2; supposed by Bochart (Hiero. ii.
 page 877, seq.) to be compounded of ܫܢܐ for ܢܫܢܐ
 brass, and Chald. ܠܫܢܐ gold, so that it would answer
 to *aurichalcum*; [if this word had been (as is sometimes
 supposed) from *aurum*, but it is in Greek *ορείχαλκος*,
 see Thes.], but the word ܠܫܢܐ seems to be of very
 uncertain authority. As in chap. 1:7, there occurs
 in the same connection ܠܫܢܐ ܢܫܢܐ smooth brass, ܠܫܢܐ
 must, I think, be explained as having the same sense;
 and be taken as from ܫܢܐ (ܫ being rejected by aphæ-
 resis), and ܠܢ, a syllable which is shewn to have not
 only the signification of softness, but also that of
smoothness and brightness, by many roots which com-
 mence with it, as ܠܢܐ, ܠܢܐ, علس, ملق, μαλάσσω,
mulseo, mollis, and with a guttural prefixed ܠܢܐ (see
 ܠܢܐ). LXX. translate it *ηλεκτρον*. Vulg. *electrum*,
 which words are not to be understood as used for
amber, but for a kind of metal of remarkable bright-
 ness compounded of gold and silver; see Pausan. v. 12;
 Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in
 dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar
 connection, occurs *χαλκοίλανοι*, which I would ex-
 plain *χαλκὸν λιπαρόν* = ܠܫܢܐ.

דִּשְׁשָׁן m. pl. ἀπαξ λεγόμεν. Ps. 68:32, "those who are fat," i.e. rich, nobles; compare Arabic

חֲשִׁים, a great man with a large retinue. Well explained by the Hebrew interpreters, מְנַשִּׁים נְדוּלִים, וְנִנְיִים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خَشَم the nose, which may be applied to a prince, like أَنْف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خَشَم signifying nose, although حَشَام is a large-nosed man, خَشَم to break the cartilages of the nose. Compare under תַּרְבֵּם.

חֲשַׁן an unused root, i. q. Arab. حَسَنَ *to be fair*,
 Conj. II. IV. to adorn. (In the western languages,
 perhaps, there accord with this Goth. *sceinan*, Germ.
scheinen, whence *ston*, *schön*). Hence—

זָּהָב m. *ornament*, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully **זָּהָב חֲזָקִים** Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. **זָּהָב**. LXX. *λογεῖον*, Philo *λόγιον*, *λογεῖον κρίσεως*, Sir. 45:10.

חָשַׁק—(1) properly to **JOIN TOGETHER** (comp. **חָשַׁק** No. 1, 2), and intrans. (for **חָשַׁק**) *to be joined together, to adhere*, see **PIEL**. In **Kal** always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to عشق *to cleave* to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, וְהִשְׁתָּה נַפְשִׁי מִשְׁחַת בָּרָא "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like* to do something,
1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, *to join together*, Exod.
38:28.

PUAL pass. of Piel *ibid.*, 27:17. Hence—

חֶשֶׁק suff. חֶשֶׁקִי m. *desire, delight*, 1 Ki. 9:1, 19. Isa. 21:4, לַיְלַת חֶשֶׁקִי "the night of my pleasure."

חֲשִׁקִים *m. plur. joinings, i. e. poles or rods*, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, **Ex. 27:10, 11; 38:10, seq.**

חֲשָׁקִים m. pl. *the spokes of a wheel*, by which the nave and the rim are joined, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חֲשֵׁרָה or **חֲשֵׁרָה** constr. **חֲשֵׁרָה** f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is **חֲשֵׁרָה**.

חֲשֵׁרִים masc. plur. *nave of a wheel* (Nabe des Rades), at which the spokes are gathered together, 1 Ki. 7:33.

חֲשֵׁשׁ an unused root. Arab. حش is to give hay for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. **חֲשֵׁשׁ**). Hence—

חֲשֵׁשׁ m. *dry grass, hay*. Isa. 5:24, **חֲשֵׁשׁ לֶהָבָה** "dry grass of flame," i. e. burning Isa. 33:11.

חָת (from **חָתַת**) with suff. **חָתָם** (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *con-founded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חַת ("fear," "terror") [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called **חַת** גְּזִי Gen. 23:3, seq.; 25:10 **בְּנוֹת חַת** 27:46; sometimes **חַתִּי** plur. **חַתִּים**, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. **מַלְכֵי חַתִּים** 2 Kings 7:6, a name given to all the Canaanitish kings [?].

[“Fem. **חַתִּית** Eze. 16:3, plur. **חַתִּיּוֹת** 1 Ki. 11:1, also **בְּנוֹת חַת** Gen. 27:46.”]

חָתַת fut. **יִחַתֵּה** TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to **חָתַף**, whence by softening the third radical might be formed **חָתַב** and **חָתַו**). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, **לְחַתּוֹת** “to take away fire from a hearth.” Prov. 6:27; 25:22, pregn. const. **עַל חֹתָהּ** “for thou wilt take coals of fire (and heap them) on his head.” See under the word **חָתַל**.—Hence **מִחַתָּה** fire-pan, censer [and **מִחַתָּה**].

חֲתִיתָ (from **חָתַת**) f. *terror, fear*, Gen. 35:5.

חֲתָל (from **חָתַל**) m. *a bandage for binding up a wound*, Eze. 30:21.

חֲתִיתָ plur. **חֲתִיתָם** adj. *timid, fearful*, Eze. 13:5. Root **חָתַת**

חָתַת see **חָת**.

חֲתִיתָ (from **חָתַת**) f. *terror, alarm*, Eze. 32:23 26. With suff. **חֲתִיתָם** their alarm, i. e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with **חָק**, **חָקַק**, hence to *decree, to determine*.

NIPHAL pass. Dan. 9:24, “seventy weeks **עַל חֲתִיתָ** are determined (and shall come) upon thy people.” Theodor. and Gr. Venet. *συνετιμήθησαν τέτταρα*. LXX. *ἐπιθήσαν*.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. ختل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, **חֲתָל** [and the following words]—

חֲתָלָה f. *a bandage, a swaddling band*, Job 38:9.

חֲתָלָן (“a hiding-place,” “a place wrapped up”), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. **יִחַתֵּם**—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as **חָסַם**, **חָסַם**, **חָסַם**. Arab. ختم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root **ḥṭṭ**: see Ludolph, p. 282. Construed absol. Jer. 32:10. 44; followed by **בְּ** of the signet ring, 1 Ki. 2:8; Est. 8:8; with an accus. Isa. 8:16, **חָתַם חֻרָה** “seal up the oracle” [rather, the law]; also **בְּעֵר** Job 9:7 (compare **בְּעֵר** No. 3), and **בְּ** Job 37:7, **יִחַתֵּם** “he seals up the hand of every man,” i. e. restrains them from labour, hinders them from using their hands. Job 33:16, **יִחַתֵּם** properly “he seals up their instruction,” i. e. instructs them privately. (In this sense it answers to the Arab. حتم

followed by **ب** to reveal to some one; see Schult. ad h. l.) Part. pass. **חָתוּם** sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. *ختم* to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, לחתם היום ויגביא "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by ל as though it were, to put a barrier, to set a lock on something. Job 24:16, יומם חֲסִמוּ לָמוֹ "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHAL, i. q. Piel, once occurs, Lev. 15:3, אִם הִחֲסִים אוֹ יִשְׁלוּ מִזִּבְחוֹ "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חֲסִיָּה, חֲסִיָּה.

חֲסִים Ch. i. q. Heb. *to seal*, Dan. 6:18.

חֲסִים see חֲסִיָּה *a seal*.

חֲסִיָּה f. id. Gen. 38:25.

חֲתָן (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (αὐτογατῆν). Hence part. Kal חֲתָן *a father-in-law, the wife's father* (a husband's father is called חָם), who gives his daughter in marriage. חֲתָן the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חֲתָנָה *a mother-in-law, wife's mother*. Deu. 27:23.

(2) *to take in marriage*, αὐτογατῆν. Hence חֲתָן, חֲתָנָה.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by מִ, with any one, Gen. 34:9; 1 Ki. 3:1; 7 Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; 2 Ch.

18:1. (Arab. *ختن* Conj. III. id., *ختن* a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. *to circumcise* an infant; *ختان* circumcision, place of circumcision

ختين a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חֲתָן) but also by *ختن* Conj. I. *to provide a nuptial feast, or a feast at the circumcision of an infant, ختن*, *ختان* a feast at a circumcision. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in *ختن* to diminish, *ختن* a cutting off (comp. the roots *חָסַן*, *חָסַן*, and others which begin with the syllable *hān*); and then the word used for

the festival of circumcision was applied to that of a marriage." Thes.]

חֲתָן m. he who takes any one's daughter in marriage, Gr. *γαμβρός*, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother *חֲתָן bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb *ختن* *to contract affinity*, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

חֲתָנָה f. marriage, nuptials, Cant. 3:11.

חֲתָף i. q. חָטַף TO SEIZE, TO RAVIN, as a lion, Job 9:12. Hence—

חֲתָף m. *prey*, used poet. for *חֲתָף אִישׁ a robber* (like *חֲתָף* for *חֲתָף* 2 Sa. 12:4), Pro. 23:28.

חֲתַר fut. יִחְתַּר TO BREAK OR DIG THROUGH a wall, followed by 7 Eze. 8:8; 12:5, 7; with an acc. חֲתַר (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יִחְתַּר בְּשָׂאֵל "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, *חֲתָרָה*.

חֲתַת—(1) prop. TO BREAK (kindred to other onomatopoetic roots, *בָּתַח*, *פָּתַח*, *בָּתַשׁ*, *פָּתַשׁ*, *חַד*), see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as *שָׁרַר* Job

41:16; Arab. *كسر*, *فزع* Schult. Opp. Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were *broken*, (he broken zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb *שבר*.

NIPHAL *נִתְּחַת* (which is identical in form with Piel and Niphal of the verb *נָתַת*), fut. *נִתְּחַת*, pl. *נִתְּחַתוּ*—(1) pass. of Kal No. 1, to be broken, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, to be broken down with fear, to be confounded. Often with the synonym *נִתְּחַת*, as Deut. 31:8, *לֹא תִתְּחַת*, *לֹא תִתְּחַת* "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by *בְּפָנָי* before the person, Jer. 1:17; Eze. 2:6; 3:9; *בְּכֵן* before the thing, for fear of which one flies (compare *כֵן* No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

וַיִּתְּחַת שְׁמִי בְּפָנָי "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensive power) to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14.

HIPHAL *הִתְּחַת*, fut. *הִתְּחַת*, with suff. *הִתְּחַתִּי*, once *הִתְּחַתִּי*, Hab. 2:17, for *הִתְּחַתִּי* (see Lehrs. p. 369), rarely like regular verbs *הִתְּחַתִּי* Jer. 49:37.—(1) to break, to break to pieces, Isa. 9:3.

(2) to frighten, to put to shame, Jer. 1:17; 49:37; Job 31:34. (Arab. *أخبت* to be terrified, put to shame.)

Derivatives, *חַתָּה*, *חַתָּה*, *חַתָּה*, *חַתָּה*, pr. n. *חַתָּה*, and—

חַתָּה m.—(1) terror, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. *תֵּת*], the ninth letter of the alphabet; as a numeral, *nine*; whence *טו* 9+6 is written instead of *יד* 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. *طيط* a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it *something rolled or twisted together*, *ט* from the root *טָוַן*, Arab. *طَوَّنَ*, so Lee; or perhaps it is Egypt. *τῶτ*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, *ט* is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from *ת* whether aspirated (*th*, *θ*) or smooth (*t*, *τ*): in the same manner as *פ*, *כ'* uttered at the back part of the palate towards the throat, differs in sound from *כ*, whether aspirated (*ch*, *χ*) or smooth (*k*, *κ*). The new opinion of Ewald, who holds *ט* to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek *θ*, which both in name (*טֵת*, *θητα*) and its place in the alphabet agrees with *ט*, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (*η=E*; *η=H*; *υ=O*; *κ=A*).

(2) Ewald refers to the *ט*, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render *ט* by *τ*: *טָוַן* *Saravās*, *טָוַן* *Tawβac*, *טָוַן* *Tarphalaioi*; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek *τ* is always found *ט*, and for *θ*, *Λ*, as *Τιμόθεος* *טִמּוֹתֵי*, *Τίτος* *טִיטֵי*.

To this letter there correspond in the Arabic alphabet *ط* and *ظ*, but more often the former; the latter, which is almost a *τ*, commonly answering to the Hebrew *צ*. Compare the roots *טָוַן*, *טָוַן*, *טָוַן*.

It is changed—(a) with *צ*, see that letter.—(b) *ת*, as *טָוַן*, *טָוַן* to seize, *טָוַן*, *טָוַן* to kill, *טָוַן*, *טָוַן* to err.—(c) with *ק*, which see, page CLXXX, A.

טָוַן Ch. TO BE GLAD, followed by *טָוַן* Dan. 6

24. Syr. *טָוַן* id. See *טָוַן* No. 3.

[*טָוַן* see *טָוַן* and also *טָוַן*.]

טָוַן Chald. *good*, i. q. Hebr. *טָוַן*. Dan. 2:32; Est. 5:17, *טָוַן* *טָוַן* "if it seem good to the king," i. e. if pleasing. Compare *טָוַן* Est. 1:19; 3:9.